

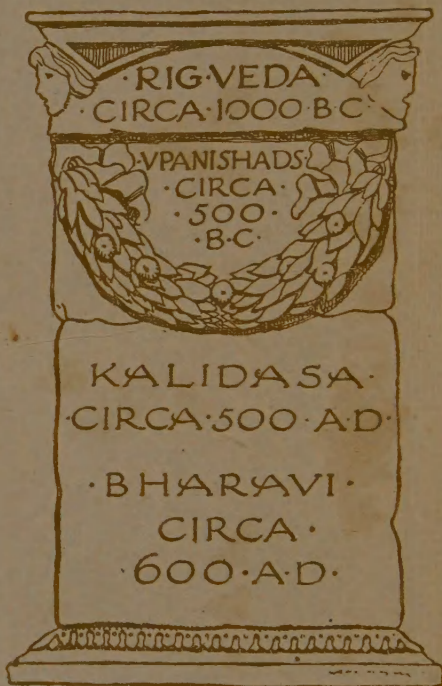
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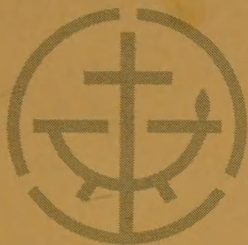


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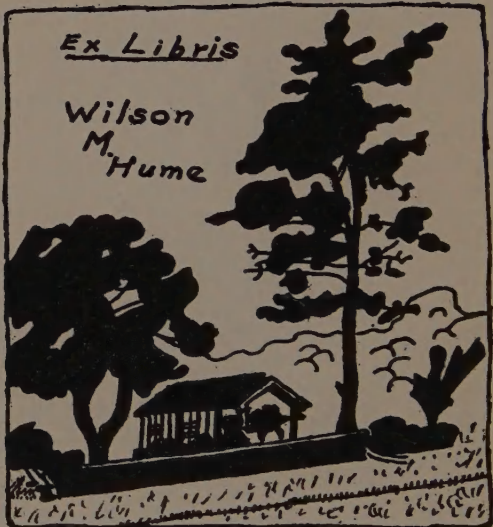
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BHAGAVAD-GĪTĀ
OR
THE LORD'S SONG
TRANSLATED BY
LIONEL D. BARNETT



Ayina's Homage.

Mahabharata. Bhagavadgita.
English.

BHAGAVAD

-GĪTĀ: or

THE

LORD'S

SONG

TRANSLATED

by LONEL D

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PREFATORY NOTE

THE Bhagavad-gītā, though often translated, has seldom been presented in such a form as to render it intelligible to the English reader unfamiliar with the thought of India. Even Mr Telang's scholarly version (Sacred Books of the East, vol. viii.) suffers from this defect, not to speak of its high price. The works of scholars of a former generation, good in their time, are now antiquated ; and most of the current versions hardly call for serious criticism. These considerations, I hope, will justify the appearance of this little book. My version and its supplements cannot claim to make any addition to the store of knowledge, but it is at least independent, for in the endeavour to view the poem with unprejudiced eyes I have used other translations very sparingly indeed. The text that I have followed is that published with the commentary of Śankara in the excellent Ānandāśrama Series (Poona, 1897). The frontispiece is reproduced from a modern native edition ; despite its artistic defects, it fairly illustrates the Hindu conception of the scene.

My sincere thanks are due to my colleagues, Professor E. J. Rapson and Mr L. Giles, who have generously aided me with their helpful criticism and encouragement. And as I lay down the pen I recall in gratitude and affection the debt that I, with my fellow-disciples, owe to the departed teacher and friend, the *kalyāṇa-mitra* through life and beyond, Edward Byles Cowell.

INTRODUCTION

Vedas, Brāhmaṇas, and Upanishads.

§ 1. THE wild myths of nature-worship, the grotesque postulates of superstition, and the fantasies of saga are wont to crystallise together into a rationalising theology; and on this foundation arises Philosophy. Thus it has been in India.

Of the first of these stages India has a great literary monument, the Three Vedas¹—the *Ṛig-veda*, the *Yajur-veda*, and the *Sāma-veda*.² The two latter are little more than adaptations of the first for specific purposes of ritual. Indian literature and religion begin with the *Ṛig-veda*.

¹ The word *Veda* means 'knowledge,' namely divine knowledge. The term in India usually applies not only to what we call the *Vedas*, but likewise to the *Brāhmaṇas* and the appended *Āraṇyakas* and *Upanishads*.

² The *Atharva-veda*, commonly accounted the fourth Veda, was long held to be of doubtful canonicity (for example, the *Bhagavad-gītā* ignores it), and even to-day is little studied among orthodox Brahmins of the South. Its hymns however are a treasure for the folklorist, containing a vast amount of Aryan black and white witchcraft, much of it immensely ancient.

India is a land of magnificent distances, and there are few milestones in its literary chronology. Hence we cannot strictly determine the date of the Rig-veda, and must content ourselves with a vague "somewhere about 1000 B.C." It shews us a sturdy young nation of *Conquistadores* that was gradually establishing itself in a new land—a nation in a Homeric state of culture and social order, which was too much busied with fighting and ploughing and cattle-rearing to take a general interest in the speculations of theology and the composition of appropriate psalms, and therefore left the work to be done, in return for a fee, by a special order of priestly poets.

The psalms that hence arose, the Rig-veda, although so early, bear already the stamp of the Hindu priest, the Brahman. They are to a great extent ruled by literary conventions of style and thought; they have an abundance of far-fetched fancies, obscure allusions, outrageous flatteries of each deity thinly veiled in a rudimentary henotheism,¹ elaborate verbal mystification, ritualistic superstition, and withal not a little of bold and beautiful imagination; and they are made for hire.

§ 2. The Vedic age of Indian literature

¹ The poets have a habit of treating each deity in turn as the supreme god. This is partly due to mere mendacious flattery, but partly also it is a first step towards pantheism.

came to an end about 800 B.C., passing over imperceptibly into what may be called the 'Age of the Brāhmaṇas,' about 800 to 500 B.C., the period which has for its literary monument the *Brāhmaṇas*, the great expositions of early Brahmanic ritual and doctrine. We see no longer simple priest-poets, but a great and well-organised hierocracy, the order of Brahmans, who wield spiritual empire over the land by the patent force of their intellect and the imaginary potency of their rituals.¹ Psalms to man-like nature-deities—for example, to Indra the Thunder-Lord, Ushas the Dawn-Lady, or Varuṇa the Heavenly Ruler—ceased now to be made. The old hymns indeed remained, and in fact grew in sanctity; but it was not as psalms that they were revered, but as mystic formulæ, incantations of magic power (*mantras*) forming part of an enormously elaborated ritual.² The last hymns of the R̥gveda struggle to give utterance, chiefly in the forms of mythological fancy, to the

¹ It is a common error to regard these rituals as altogether priestly concoctions. The Brahmans invented very little in them. What they did was in the main to bring together a vast mass of genuine popular superstitions and ceremonies, to stamp them with the official seal of orthodox respectability, and to take them formally under their charge. Very many of these rites are immeasurably ancient, and in fact are part of the common inheritance of all the Aryan races.

² As at the present day.

rising doctrine of pantheism ; and with these we pass into the Age of the Brāhmaṇas.

The practical object of the Brāhmaṇas is to ensure by the magical efficacy of fixed rituals prosperity in the present life and paradise (*svarga*) in the next ; and to this end the means are expounded at immense length and with keen relish. But this problem was now complicated by the appearance of new factors of thought, which have remained, and doubtless will always remain, dominant in the intellectual life of India.

The Brāhmaṇas are chiefly concerned with ritual, its forms and significance. This content already implies a certain amount of mystic and theosophic, though not necessarily philosophic, thinking. But here and there true philosophic conceptions begin to emerge from the dreary chaos of ritualistic fact and fancy. The *Āraṇyakas*, the supplements of the Brāhmaṇas, begin to gather these gleams into a focus ; and at length we see them concentrated into clear pantheism in the *Upanishads*.

§ 3. The Upanishads,¹ originally philosophic or theosophic chapters appended to the Brāhmaṇas, are of very various ages and sizes. The oldest of them fall into two groups. Of these the first comprises, in approximate order of antiquity, the *Bṛihad-*

¹ The word properly means 'sitting down before one,' that is, a disciple's taking his place at his master's feet to hear him discourse, a *sederunt*.

āranyaka, *Chhāndogya*, *Taittirīya*, *Aitareya*, and *Kaushītaki*; the second contains the *Kena* or *Talavakāra*, *Kāṭha*, *Īśa*, *Śvetāśvatara*, *Muṇḍaka*, and *Mahā-nārāyaṇa*. There are many others—the modern canon contains altogether 108—but they are for the most part later than the above, and in fact many of them are comparatively recent.

To understand the ideas of the Upanishads, we must go back to the Vedas. The tenth and most modern book of the R̥ig-veda contains several hymns that try to solve the problem of existence in a more or less philosophic way. Thus the famous *Purusha-sūkta* (x. 90) relates that the gods sacrificed the giant *Purusha*, 'Male' or 'Man.'¹ Thereby *Purusha* became the Universe. From his head arose the sky, from his feet the earth, from his navel the air, from his eye the sun, from his mind the moon, from his mouth the deities Indra (the thunder-god) and Agni (the fire-god), and from his breath the wind. The four castes also arose from him—the Brahmans from his mouth, the Rājanyas (Kshatriyas) or warriors from his arms, the Vaiśyas or traders from his thighs, and the Śūdras or servile order from his feet. This conception of the 'Primal Male,' the

¹ Though *Purusha* means only 'male,' it is allegorically interpreted by later writers, with the aid of false etymologies, to mean spirit or soul (see below, § 9, 13, etc.). The myth is common to the Aryans; the Edda tells it of the giant Ymer.

principle or reality underlying the manifested All of conditioned being, plays a leading part in all later pantheism.

Another important hymn (x. 129) says that first existed Naught; there were only the waters, lying amidst darkness and space. Then from the power of heat arose the primal One, whence issued Desire, the seed of mind, the bond between Being and No-Being; and thence sprang the gods.

Thus the last poets of the R̥ig-veda had taken the first steps towards definite pantheism. They could conceive of the universe as springing into being out of non-being by the immanent workings of a Supreme Deity who is in it and of it, who is indeed himself the All. This deity they call *Prajāpati* ('Lord of Creatures'), *Viśvakarman* ('All-maker'), and *Hiraṇyagarbha* ('Germ of Gold').

The R̥ig-veda knows likewise of another god, whom it calls *Bṛihaspati* or *Brahmaṇaspati*, 'Lord of Devotion.' *Bṛih* or *Brahmā* (neuter) means properly devotion or prayer regarded as a kind of magic power, which as a cosmic force is the attribute of the god, who is thus, so to say, a 'spirit of Prayer.' One passage (x. 72, 6) says that he forged the universe like a smith, so that from No-Being arose Being—much like *Prajāpati*.

§ 4. In the age of the Brāhmaṇas *Prajāpati* was formally recognised as supreme deity, the source of the manifest All, himself

the All. His creation is variously described. Sometimes it is said that first there existed the Primal Waters, on which floated Hiraṇyagarbha, the cosmic egg, from which arose Prajāpati, who by his will created the universe. Sometimes again we read that Prajāpati was first, and by his desire brought the universe into being. In either case we have a distinct acknowledgment of an ultimate Universal Spirit, an Absolute underlying the phænomenal world, although the absoluteness of this Absolute is imperfectly conceived.

The god Brahmanas-pati of the R̥g-veda now appears in a new light. He is now called *Brahman*¹ (masculine), and is usually regarded as the sum of manifested being. Thus he is commonly identified with either Prajāpati or Hiraṇyagarbha, according as the latter deities are regarded as first or second in order of being.

The next step was to unify these ideas, to set up behind this personal principle of manifested Being, behind Prajāpati or Brahman, the impersonal unmanifest *Brahmā* (neuter), who is the ultimate substrate of all existence. This was mainly the work of the Upanishads.

§ 5. We must not look to the Upanishads for a formal system of philosophy. No two of them are in agreement with one another ;

¹ In the R̥g-veda the *Brahman* is a praying priest.

sometimes indeed one Upanishad contradicts itself. But the oldest of them have in common certain broad conceptions of Being, which have become the pillars of Indian pantheism, and demand a brief summary here.

The ultimate verity of the All of existence is *Self*; and Self is *Brahma*. Such is the leading thought of the Upanishads.

The word *ātman*, which is rendered with fair accuracy by "self," meant originally, as in the *Rig-veda*, 'breath,' that is, 'life-breath.' Hence it came to be applied to that substrate, itself above experience, which constitutes the reality of the matter of experience, the noūmenon underlying the phænomenon, the Platonic αὐτό.¹ In the individual thinker, the *Ātman* is that which constitutes his most real being by making him a thinker or subject of thought; that is to say, it is pure thought-matter, thought conceived as a real substance. Again, the universe, the aggregate of objects of thought, has also an *Ātman* in which consists its essential verity, and which may be variously called Brahman, Prajāpati, Hiraṇyagarbha, Purusha, etc. And the *Ātman* of the individual and the *Ātman* of the universe are one with the Absolute, the transcendent, impersonal *Brahma*.

¹ In ordinary language it means 'self' without any philosophic significance. Sometimes it even means the personality, as union of body and soul.

§ 6. Thus the Upanishads have brought us to a bold idealistic pantheism, which declares that the universe truly is, but is only by and in thought; it is in truth nothing but Thought-Brahma. The Absolute Supreme Self, *Paramātmān*, *Param Brahma*, by the mystic force of its own nature modifies itself into conditioned being, becoming first a noumenal order of subjects and objects of thought, which again is manifested to individual thought as a phaenomenal order; but withal the fundamental absoluteness of conditioned being, its identity with the Whole, is never altered. Brahma is the only ultimate matter, the only final Substance. In itself it is inconceivable, describable only by negatives, yet the principle of all positive cognition—"the seer unseen, the hearer unheard, the thinker unthought, the knower unknown."¹ Its one essential function is thought of its conditionless Self, conception of its own inconceivable essence. So he who has grasped the identity of his own Self with the universal Self at once passes beyond the world of appearances into the realm of the Absolute, the sphere of changeless thought, the *Param Brahma* or *Paramātmān*. Knowing in his own Self the supreme Self, he becomes Brahma. He wins "deliverance" (*mukti*, *moksha*).

Thus the Vedic Prayer-Brahma (*Brahmaṇas-pati*) has become Thought-Brahma.

¹ *Bṛihad-āraṇyaka Upan.* III. viii. 8 ff.

The change is significant; for the tendency of the Upanishads is to oppose intellect to ritualistic religion.

§ 7. There was a practical object underlying this train of speculation. Since the old Vedic days a shadow had fallen upon men's vision of life. The priestly ritual that wrung from the celestial powers blessings of earth and promotion to paradise now failed to content all the priests who dispensed it. For they, and with them all India, had learned the doctrines of *Karma* and *Samsāra*.¹

Samsāra, 'wandering,' is the idea which we clothe in the words 'metempsychosis' or 'transmigration of souls.' In India it means that individual souls (*jīvas*), conditioned forms of the unconditioned Supreme Ātman, exist in infinite numbers everlastingly from beginningless time, and pass from body to body in an eternal course of experience, of which every instant is determined by the merit or demerit of previous works (*Karma*). For the passionate Indian mind, that surrenders itself with equal vehemence to the fire of earthly delight and the chill of disillusionment, this conception implied the darkest pessimism. Even a Greek could say *μη φῦναι ἐπιχθονίοισιν ἄριστον*; and it is the feeling of almost the whole of India that is summed up in four pithy words of the

¹ This is unknown to the Rīg-veda, except for a possible trace in x. 16 and 28.

Yoga Aphorisms, "to the man of discernment everything is misery."¹

Life is the wage of sin. Earthly righteousness can at best win a station in paradise—and the Indian heaven is not eternal. The intellectual zealot therefore set himself to find Brahma, to discover in his own self-consciousness the All-Thought that is above all thought, and thus by sinking into the Infinite to win release from the endless agony of life.²

§ 8. Agreeing in these general principles of idealistic pantheism, the Upanishads agree in little else. They are the work of early thinkers who have not yet learnt to think systematically, and who are moreover orientals and mystics. Hence our authors love to wander up and down the many endless avenues of thought that are opened up to them by every pregnant term, heedless of consistency. They spring from fancy to fancy. They combine abstract idealism with mystical interpretation of ritual, with allegory, and with legend. Sometimes they are ritualists spinning dream-fancies of cloudy idealism around their cherished ceremonies ;

¹ *Yoga-sūtra* ii. 15.

² If *ex hypothesi* souls go on for ever through the cycle of births, it may be asked how any of them can be thus absorbed into Brahma. The answer is that the number of souls in the cycle of life is infinite, and so the subtraction of certain of them from the total leaves the total still infinite ; therefore certain of them may be subtracted.

sometimes in the zeal of their newly-won intellectual enfranchisement they sharply oppose the imperfect efficacy of the ancient rites to the assured salvation of their knowledge, which at times they glorify in terms positively offensive to the plain morality of daily life. And this confusion becomes worse confounded by their studied obscurity and verbal mystification. The gods love the obscure, says a Upanishad ;¹ certainly these ancient Brahma-seekers did so.

§ 9. Their fundamental proposition then is that the primal Absolute—the unconditioned, unmodified, self-thinking Thought-substance, called *Brahma*, *Tad Brahma* ("That Brahma"), *Paramātman* ("Supreme Self"), *Akshara* ("Imperishable"), or vaguely *Ātman*, "Self," or even more loosely *Purusha*, "Male" or "Spirit"—modifies itself, yet without change of self-identity or self-unity, into a Logos or cosmic Thought (*Prajāpati*, *Hiranyagarbha*, or *Purusha*), and thence further determines itself into a manifest universe of particular objects and subjects of thought, in which the latter, the *jīvas*, under the influence of everlastingly accruing "works," become more and more blind to their real identity with the Absolute Thought, and are carried through the sufferings of experience from birth to birth. But the terms in which the Upanishads express this idea are bewilderingly various.

¹ *Bṛihad-āraṇyaka Upan.* IV. ii. 2.

Thus the Bṛihad-āraṇyaka (I. iv. 21 f.) says that at first there existed 'That Brahma' alone, which by recognising its Self to be Brahma gave birth to the universe; in the same way every soul by recognising its Self to be Brahma may become the All. The Taittirīya (*Brahmānanda-vallī* i. 1) says that from Ātman arose ether, thence wind, thence fire, thence water, thence earth, thence herbs, thence food, thence Man (*Purusha*, namely the microcosmic body of soul). Similarly the Muṇḍaka (I. i. 8) states that from Brahma, by means of heat, arose food, also *Prāṇa* (vital breath, which here is apparently the same as *Hiranyagarbha* or *Purusha*, the 'Weltgeist' or Ātman of the macrocosm); thence too sprang *Satya* (the sphere of *Hiranyagarbha*), thence the worlds. The Aitareya (i.-ii. 13) gives another version. At first, it says, there was but the One, the undifferentiated Ātman. This then created the worlds. It gathered from the primal waters *Purusha* (*Hiranyagarbha*, the cosmic egg), and brooded thereupon, so that the gods and elements issued thence. The gods fell into the ocean,¹ and *Purusha* hungered and thirsted. To give the gods an abode, Brahma lodged them in *Purusha* (macrocosmic and microcosmic body). Lastly, Ātman (Brahma) entered into *Purusha* (microcosmic body) by making a

¹ The cycle of births (*saṃsāra*), according to commentators.

cleft (*vidṛiti*) in his brow, and lodged in his body ;¹ there he dwells (as particular soul, *pratyag-ātman*) in three states—waking, dreaming, and dreamless sleep—and heeds only the forms of conditioned matter, unless haply he become enlightened to his real nature, and thereby beholds Brahma and Purusha.²

§ 10. The currents of Indian thought, already diverse in the oldest Upanishads, now began to diverge more widely. The main stream of Upanishadic pantheism, which we may call by the general name of Brahmaism,³ still flowed on in its several courses ; but at many points it became reinforced and profoundly modified by new tributaries of sectarian doctrine, which sought in divers ways to identify the Supreme Being of the Upanishads with the deities of their several churches. The most important of these sectarian movements was that of the Vaishṇava church, or cult of

¹ The Ātman dwells in the imaginary ether within the heart ; the heart is supposed to have the shape of a lotus.

² The Muṇḍaka (iii. 1) has a parable of two birds dwelling together ; one eats the fruits of the tree, the other looks on. The tree is conditioned being, whose fruits are 'works,' *karma* ; the bird eating them is conditioned Ātman or *jīva*, bound by its works ; the other bird is absolute Ātman, the other phase of soul. Cf. § 21, note.

³ To be carefully distinguished from the teachings of the Brāhma-Samāj, a movement of the nineteenth century.

Vishṇu or Hari; one of its many phases, the worship of Vishṇu as Kṛishṇa or Vāsu-deva, is the leading motive of the Bhagavad-gītā (below, §§ 43 ff.). Another phase of Brahmaism, less influenced by these sectarian tendencies and more faithful to the old Upanishadic spirit, grew into a more or less coherent system popularly known as *Vedānta*;¹ and on this foundation Śankara Āchārya in the beginning of the ninth century built up his great body of doctrine, which, under the name of *Vedānta* or *Uttara-mīmāṃsā*, has overshadowed nearly all the earlier schools of Brahmaism, and now reigns supreme in India (below, §§ 29 ff.).

Lastly, we have to observe another current of thought, which started from a different point, but indirectly has had such a deep and lasting influence upon the schools deriving from the Upanishads that an account of it must precede the examination of them. This was the *Sāṃkhya*, with the cognate system of the *Yoga*.

The Sāṃkhya.

§ 11. Hindu tradition unanimously ascribes the *Sāṃkhya* or 'Enumerative System'² to the sage Kapila, who, if a historical person, must have lived before the rise of Buddhism, that

¹ This means *Vedas' Ends*, and originally denoted the Upanishads themselves; thence it was applied to the school of thought considered to be the most faithful exponent of the Upanishads.

² *Sāṃkhya* is derived from *saṃkhyā*, 'number.'

is, before about 550 B.C.¹ Nothing of his works has survived. The oldest existing manuals of the school are the *Sāṃkhya-kārikā* of Īśvara Kṛishṇa (not later than the fifth century A.D.²), the *Tattva-samāsa* (a jejune list of topics, composed before 1550 A.D.), and the *Sāṃkhya-sūtra* or *Sāṃkhya-pravachana*, falsely ascribed to Kapila, and really written in the fourteenth or fifteenth century.

The rise of the Sāṃkhya thus falls within the period of the older Upanishads; and though the earliest of them shew no trace of its influence, reflexions of it are visible in the Kāṭha, the Praśna, and several still later Upanishads. Its principle however is radically opposed to Upanishadic monism, for it is a strict realistic dualism.

§ 12. The object of the Sāṃkhya is to win for the soul deliverance from the cycle of birth and sorrow (*samsāra*) by the saving grace of knowledge, and knowledge alone, by which all castes and conditions of men may be redeemed.³ By knowledge is meant discrimination (*viveka*) or discernment of the essential duality of Being; and this, says the Sāṃkhya, is to be gained through renunciation of the world by abstinence from

¹ Buddhism seems to have arisen in a quarter where Sāṃkhya ideas were dominant, and to have borrowed very considerably from them.

² Identified by Professor Takakusu with Vindhya-vāsin, a teacher living about 450 A.D.

³ The Upanishads and Vedānta consider only the first three castes as capable of redemption.

all social and ritual activity (*sannyāsa*), in a spirit of utter 'dispassion' (*vairāgya*).¹

The Sāṃkhya is a strictly godless dualism. Like every other Indian system, it accepts the popular pantheon of innumerable minor deities, who are as mortal as man himself; but, unlike most of them, it boldly denies that there is any superior eternal deity who has created the universe and can be moved by ritual or moral acts to interfere in the cycle of mortal births and the operation of the 'works' (*karma*) which determine it. The universe, it says, is a reality consisting of two beginningless and endless substances, Soul and Matter; there is no room for a supreme deity as third.

§ 13. Soul the Sāṃkhya terms *Ātman*, *Purusha*, or *Puṃs* ('male'), much as the Upanishads do; and in its essential being Soul is defined as 'intelligence' (*chit*, *chiti*, *chetana*, or *chaitanya*) or 'light' (*prakāśa*). Souls exist in infinite number, all being mutually independent and unaffected; they are indivisible, without beginning, without end.² The Soul is essentially an uncon-

¹ The old Sāṃkhya objected to sacrifices, chiefly on grounds of humanity, but in practice tolerated them, believing that their good effects outweigh their evil, and that they were a means to carry the soul to paradise, though they could bring it no further.

² According to existing Sāṃkhya text-books, souls are of infinite magnitude; the ancient sage Panchaśikha however seemingly taught that they are of atomic smallness.

ditioned substance, being strictly incapable of modification or affection of any kind either as subject or object; and hence it cannot in its own nature be either bound to the cycle of mortality or released thence, for essentially it is free for ever. Its apparent bondage, which the Sāṃkhya seeks to terminate, is due to its unconscious association with Matter.

§ 14. Matter or Nature (*Prakṛiti*, *Pradhāna*, *Avyakta*) is the eternal substance of all manifested being, the ὕλη of the cosmos.¹

Universal Matter has three *Guṇas*. The word *guṇa* literally means 'cord,' 'strand' (of rope), or 'constituent,' and hence in the classical language also 'quality.' Provisionally we may render the word by 'Mood,' *Modus*. The *Guṇas* are the phases into which Matter or Nature by its own essence is determined for the fulfilment of its immanent activities, without losing thereby its ultimate unity. As a whole, it is one and, in its final form, indivisible; but it is determinable as object and subject of experience only in these three phases.²

¹ Being realistic, the Sāṃkhya regards both form and matter as material, ὕλη. The cognising faculties are also material, but their cognition is inspired unconsciously by Soul.

² *Mutatis mutandis*, we may compare Spinoza's 'Attributes' of infinite Substance, the positive determinations in which substance expresses itself to the understanding, and which unite in the Infinite.

The Guṇas are called *Sattva* ('goodness' or 'truth' or 'real being'), *Rajas* ('fieriness' or 'passion'), and *Tamas* ('gloom'). These terms are due to the fact that Matter as object of experience arouses either joy, pain, or indifference ; joy suggests light, and hence the light of truth, virtue, and happiness, while pain suggests fire and fiery activity, and indifference suggests impotent darkness.¹ The Guṇas are present, though in varying quantities, in all the products of Nature ; and their relative proportion to one another determines the individual character of each subject and object.

§ 15. It is a commonplace of Hindu mythology that in its everlasting course the universe passes again and again through *Kalpas* or æons, which consist of periods successively of growth, equilibrium, and decline,² and at the end of every æon is a period of dissolution, in which the universe temporarily lies dissolved into its primal matter. In the Sāṃkhya school this idea received a philosophic explanation. When the universe has been resolved into its primal substance, the three Guṇas come into mutual equilibrium ; Matter for a time remains utterly inert, and there is a respite to the experiences of Souls bound to it. Then

¹ See especially *Bhagavad-gītā* xiv. 5 ff., xvi.-xvii.

² In the usual reckoning a *Kalpa* consists of 1000 *Mahā-yugas*, and each *Mahā-yuga* contains 4,320,000 years. See *Bhagavad-gītā*, viii. 17, note.

the mass begins to stir ; the Souls in bondage have still to bear the burden of former 'works' or to win deliverance through enlightenment, and for this a new æon must arise. They therefore put forth unconsciously a magnetic influence upon slumbering Matter, which gradually begins to bestir its forces. The three Guṇas fall out of equipoise. Matter begins to differentiate itself again ; the various products of its forces emerge once more from invisibility into actual being ; the merit and demerit attaching to each Soul frame anew a 'characteristic body'¹ for it, and lead it to birth in gross frames ; and so the universe arises.

§ 16. The causal process of Nature is analysed by the Sāṃkhya with brilliant boldness.² From cosmic Nature or Matter (*Prakṛiti*, *Pradhāna*) they derive as the first product *Buddhi*,³ 'intelligence' or 'understanding,' a subtle cosmic substance which constitutes in the individual thinker the highest organ of his thought, namely that which has for its function to discriminate the data of cognition, to assure itself of their reality, and to resolve upon action.⁴ The

¹ See below, § 19.

² Observe that the Sāṃkhya idea of a cause is not so much that of a circumstance which necessarily precedes its effect as of a substance which necessarily comprehends the substance regarded as its product.

³ Also called *Mahat Tattva*, 'the great principle, *Mahat*, or *Mahān*, 'the great one.'

⁴ Logically, *Buddhi* is the function of rational self-conscious thought relative to an object.

Guṇa of *Sattva* dominates in it over the other Guṇas far more than in any other product of Nature. From *Buddhi* again is deduced as second product *Ahaṁkāra* (literally 'I-maker'), the principle of egoism, a subtle cosmic substance, which in the individual thinker constitutes an organ which has for function to make him falsely fancy that he—the individual determined by particular *Buddhi*, *Ahaṁkāra*, senses, and physical body—is the subject of his cognition (see below, § 20). Again, the product of *Ahaṁkāra* is *Manas*, 'mind' in the narrower sense, namely a subtle substance forming in the individual an internal sense-organ which conveys to *Ahaṁkāra* and *Buddhi* the impressions stamped upon the outer senses by external objects, and which has likewise the functions of desire and doubt. These three organs, which the Sāṃkhya regards as purely material, have all the functions and properties which in other systems are ascribed to soul or spirit.

§ 17. Besides *Manas*, there are ten outer sense-organs (*indriyas*), which likewise are products of *Ahaṁkāra*. Five of these are the 'organs of understanding,' *buddhīndriyas*, namely of sight, hearing, smell, taste, and touch; the other five are the 'organs of action,' *karmendriyas*, namely of speech, grasp, gait, evacuation, and procreation.

The activity (*vr̥tti*) of an outer sense-organ, according to Hindu psychology, consists

in the organ projecting itself outwards and imposing itself upon its objects, thereby receiving from them an impression corresponding to their real character. Thus if I become conscious of seeing a jar, the reason is, according to the Sāṃkhya, that my sense-organ of sight applies itself to the real jar, and takes an imprint thereof, which it conveys to the *Manas* or internal sense-organ; and this in turn carries on the impression to *Buddhi* and *Ahaṃkāra*. The *Buddhi* within me decides that this is a true particular cognition, formulating the proposition "this is a jar"; and the *Ahaṃkāra* within me leads me to the consciousness that this proposition is mine, suggesting to me that I know the thing to be a jar.

§ 18. But in order that an outer sense-organ may thus receive impressions from the phases of nature which form its appropriate sphere of influence (*viśaya*), there must be a link between the two; and what is this? The Sāṃkhya solves the problem by asserting that not only the eleven sense-organs (*Manas*, the five 'organs of understanding,' and the five 'organs of action'), but likewise the rudiments of their objects, proceed from cosmic *Ahaṃkāra*.

These rudimentary elements of the external world are commonly called *Tanmātras*¹

¹ This strange word seems to mean "just that much," i.e. forms of matter too subtle to be perceived by sense, and not yet differentiated into particularity of cognisable qualities.

or *Sūkshma-bhūtas*. They are the imperceptible essences of earth, water, fire, air, and ether. Now in order that the essential qualities of these substances be perceived by sense, each substance must evolve a corresponding gross substance capable of being perceived by sense, an empirical element (*sthūla-bhūta*, *mahā-bhūta*). The *tanmātra* or rudimentary substance of ether evolves the gross element of ether directly from itself; but gross air arises from rudimentary air with an admixture of ether, gross fire from rudimentary fire with an admixture of rudimentary air and ether, and so forth.

The gross elements thus evolved constitute on the one hand the universe as object of sense, on the other hand the gross bodies allotted to souls in accordance with the merit attaching to them. These gross elements stand in a special relation to the senses. That of earth has for its peculiar property to arouse the perception of smell in the bodily organ of smell, the nose; that of water, to evoke the perception of taste in the tongue; that of fire, to cause sight in the eye; that of air, to produce the feeling of touch in the skin; and that of ether, to excite hearing in the ear.

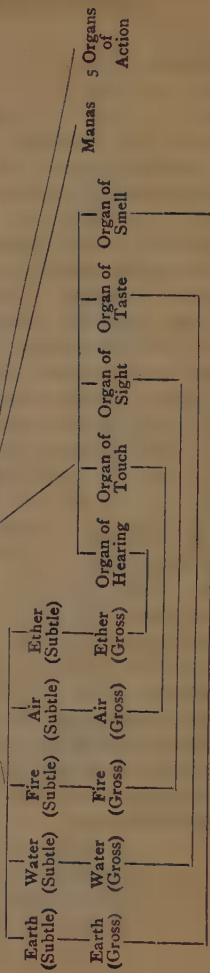
This analysis of Nature may be put into tabular form thus:—

Prakṛiti

Buddhi

Ahaṁkāra,

1. Cosmic, 2. Individual.



Thus the individual becomes conscious of hearing merely because the ether and his ear come into contact ; but when the air and the organ of touch come into contact, the resulting sensation, though chiefly due to the air, is also partly conditioned by the presence of ether ; and so with the other senses. In other words, ether is heard only ; air is not only felt, but also to some extent heard ; fire is not only seen, but also felt and heard ; and so forth.

§ 19. To every sentient being is attached a 'characteristic body' (*linga-deha* or *linga-sarīra*), a subtle body composed of the above 13 organs (*Manas*, 5 organs of action, 5 organs of understanding, *Ahaṁkāra*, and *Buddhi*). This is so called because it, and not the Soul, is the true "inner man," the characteristic individual ; for the Soul has no qualities at all, and the gross body is merely the lodging assigned by necessity to the 'characteristic body' in strict conformity with the merit or demerit attaching to it. It is thus the 'characteristic body' that migrates from birth to birth, carrying with it the impassive Soul, bearing always in its *Buddhi* the impressions (*saṁskāras*, *vāsanās*) stamped by previous acts upon it, and according to their worth receiving a habitation in bodies of higher or lower quality. At the end of each æon, when the universe sinks again into indeterminate matter, the 'characteristic body' is merged into the cosmic mass ; but when

the Souls begin once more to rouse a new æon into existence in order that the merit or demerit attached to them may bear its fruits in conditioned experience, these forces create anew 'characteristic bodies' to carry the Souls on in this course. This process is repeated æon after æon, until—a rare event—a Soul wins emancipation; and then its 'characteristic body' sinks back for ever into primal Matter.

§ 20. All the products of Nature or Matter, from *Buddhi* to the gross elements and senses, are in themselves unconscious, blind and deaf. The *Ahamkāra* indeed tells me that I, the aggregate of certain physical organs in a certain physical environment, am the subject of my thought, and *Buddhi* determines my actions accordingly. But this is all false, the root of all the sorrow and sin which form the cycle of mortal birth. Soul, *Purusha*, is the true principle of consciousness, though unconscious of aught but itself. The activity and the seeming consciousness of all the other faculties, from *Buddhi* downwards, arise merely from the magnetic influence cast upon them by the Soul attached to them, a reflexion from the Soul's own essential light. Ignorance of this fundamental difference of Soul and Matter is the principle of life, the power that keeps Soul everlastingly chained to body and associated with sorrow. The origin of this union is the great mystery of life, which not even the

doctors of the Sāṃkhya can fathom ; but its results are clear to them. From this primal Ignorance in the bound soul or *jīva* arise desire and its counterpart, hate ; and thence proceed the activities of conditioned being, 'works,' *karma*. Now each of these activities, mental or bodily, has an invisible influence (*adṛishṭa*), a power to impress its stamp upon the *Buddhi* of the agent. Such a stamp is a 'conformation' (*saṃskāra*, or *vāsanā*, 'scent'), a predisposition moving the possessor to corresponding new acts of mind or body, which in their turn leave fresh imprints moving him to fresh acts. The same law of inexorable necessity that stamps these impressions upon the *Buddhi* ordains that the 'characteristic body' containing it shall in each birth tenant a body whose quality and predestined course of experience will exactly match the merit or demerit of these impressions. And thus the vicious circle of life goes everlastingly on.

§ 21. This union of active but unconscious Matter with self-conscious but inactive Soul is wittily compared by the Sāṃkhya to a blind man carrying a lame man who guides him. But this parable is apt to be misleading. Matter, according to the Sāṃkhya, feels nothing, knows nothing. But Soul likewise feels not, wills not, and has none of the functions either of sense or of intuitive or discursive reason. Soul is absolute Thought without object or motion, thought without

process of thinking, self-illuminating spiritual life ; and thus it is essentially unconscious of all but itself. Even in its state of bondage, as *jīva*, the soul is in itself unaffected.¹ Its apparent consciousness is a delusion. In reality, the internal faculties—*Buddhi*, *Ahaṁkāra*, and *Manas*, collectively called *antaḥkaraṇa*, ‘inward organ’—are mechanically stirred by a force which the attached soul unconsciously exerts upon them, and falsely imagine themselves to be an individual subject of consciousness. Hence arise in them conceptions of pleasure and pain ;² and imagining these to be experiences of Self or Soul, they as it were project them upon the Soul, thus marring their vision of it and drawing tighter the fetters of sorrow and life that bind them to it.

§ 22. But it is not so with all men. Some few there are who after countless births have become fit for redemption, and accordingly win saving knowledge. The light of *Sattva* shines forth undimmed in their *Buddhi*, which now beholds clearly its own origin in Matter and the eternal distinction of Matter from

¹ Soul is often said to experience *guṇas*, to be subject of action, etc. But strictly we can ascribe these attributes only to the material faculties—*Buddhi*, etc.—which are stimulated to these activities by the Soul, and thereby determine the Soul’s union with body.

² Both of which are really pain, according to the *Sāṃkhya* and *Vedānta*.

Soul. With this recognition the fetter binding the twain is severed. Buddhi withdraws itself and the derived faculties of Matter from Soul; no longer illumined by the reflexion of Soul's radiance, it ceases to be conscious of a life of its own, and with the rest of the 'characteristic body' fades away into everlasting darkness. The Soul is at last in solitude (*kaivalya*), to abide in the utter loneliness of its own light for ever and ever.

The Yoga.

§ 23. The word *Yoga* means literally 'yoking' or 'union,' hence 'exercise,' 'labour' for an end, and thus it may be rendered fittingly by our word *Rule*. The system of practical philosophy styled *Yoga* is first formulated in the *Yoga-sūtra* or *Sāṃkhya-pravachana*, aphorisms ascribed to the sage Patanjali. This Patanjali, according to Indian tradition, which is probably correct, is the same as the famous grammarian Patanjali who composed the *Mahbāhāshya* or 'great commentary' upon Pāṇini's aphorisms of grammar, and hence flourished in the third or second century B.C. But the ideas embodied in the *Yoga-sūtra* were floating in the air centuries before Patanjali; traces of them, as of the *Sāṃkhya*, are visible even in some comparatively early Upanishads.

§ 24. Two currents of thought meet in the

Yoga. One is Sāṃkhyan rationalism ; the other is barbarous superstition.

Indian tradition is full of characters, not always respectable, who by undergoing mortification (*tapas*)¹ have obtained, so to speak, an enormous credit-account in the bank of nature by which they can exercise superhuman and even super-divine powers. This belief is still rife in India. It constitutes *Shamanism*, a form of superstition very common among peoples in a low stage of civilisation. The *Yogin* of early legend is simply a man who has gone through a long and painful process of asceticism, such as standing motionless on one leg for many years while birds have nested in his matted hair, and who thus has gained magic powers by which he can work his will upon men and gods. With the progress of thought, the object sought by asceticism came to be spiritual knowledge rather than crude wizardcraft, while at the same time the forms of mortification became methodically systematised. Thus arose the Yoga of Patanjali, which now claims our attention.

§ 25. The psychology of the Yoga is almost wholly borrowed from the Sāṃkhya. But the Yoga, in the true Hindu spirit, seeks to find mystic or magic powers in the purely intellectual results of the Sāṃkhyan gnosis,

¹ *Tapas* means primarily *heat*, hence the cosmic force incubating the universe in its primal egg (above, § 3) ; lastly it comes to be simply mortification.

and endeavours to make their discovery easier by subjecting its devotees to an elaborate system of mortifications, which in the course of ages has been constantly increasing in ingenious and often nauseous absurdity.

At the outset¹ the Yoga is defined as *chitta - vṛitti - nirodha*, 'repression of the activities of the understanding or *buddhi*.' For the principle of life and of its attendant misery is the union of the 'spectator,' the Soul or *Purusha*, with the 'spectacle,' *Buddhi* and the products thereof.² Of course the Yoga, like the Sāṃkhya, does not mean that the Soul really undergoes experiences from without. It means only that the *Buddhi* and the other physical organs, the 'spectacle,' when stirred to imaginary consciousness by the Soul, cast the shadows of their conceptions upon the Soul, by which the individual is moved to think of the Soul as being itself modified.³ Now by knowledge of Sāṃkhya psychology, to which a royal road is opened by the specific asceticism of the Yoga, the Yogin brings his soul into its 'essential form,' *svarūpa*, a state in which it abides unclouded by this shadow in stilled *Buddhi*, until at last it wins to 'isolation,' *kaivalya*, an eternal severance from *Buddhi* and all other material associations.⁴

¹ *Yoga-sūtra* i. 2.

² *Yoga-sūtra* ii. 17 f.

³ See above, §§ 13, 21.

⁴ *Yoga-sūtra* i. 3, ii. 17 ff.

§ 26. The Yoga has two sides, a 'practical' (*Kriyā-yoga*) and a 'superior' phase (*Rāja-yoga*).

The 'practical Yoga,' which forms the indispensable preliminary to the *Rāja-yoga* or Yoga proper, comprises the following exercises :—

(1) *Yama*, observance of the commands prohibiting slaughter, falsehood, theft, unchastity, and possession of property serving for the indulgence of the senses.

(2) *Niyama*, comprising outward and inward purity, content, *tapas* or ascetic practices, *svādhyāya* or murmuring sacred texts and the mystic syllable *Om*, and devotion to God.

(3) *Āsana*, posture suitable for meditation.

(4) *Prāṇāyāma*, regulation of breath, in which the devotee practises prolonged expiration (*rechaka*), inspiration (*pūraka*), and retention of the breath (*kumbhaka*).¹

(5) *Pratyāhāra*, 'retraction,' *i.e.* drawing the sense-organs back from their outward

¹ The rules for *āsana* and *prāṇāyāma* in the Yoga-sūtra are comparatively simple and moderate in their demands; later writers have made them vastly more complicated, and have given them a more pronounced physical tendency, introducing much that is intensely loathsome.

The *prāṇāyāma* may originally have been connected with the fantastic Vedic and Upanishadic speculations on the relation of breath or wind to the soul; but the Yoga lays stress upon the purely physical benefits from these exercises.

objects towards their original source, *Buddhi*, to which they thus become assimilated. The Yogin strives for indifference to sense, that is, for suppression of the normal processes of the sense-organs, which naturally tend outwards towards the objects of sense.¹ By checking this motion, he turns the activities of the sense-organs inwards upon the *Buddhi* whence they have arisen; and as *Buddhi* thereby ceases to be modified by outward influences, and becomes enlightened with an understanding of its true relation to the Soul, the retracted senses merge themselves into it.

The devotee by these practices is now supposed to have risen to a plane where the senses are completely merged in *Buddhi*, and *Buddhi* is purified and enlightened. He now enters upon the *Rāja-yoga*, in which he has to operate with *Buddhi* alone, and finally to sever the bond between *Buddhi* and Soul.

§ 27. The *Rāja-yoga*, or 'Kingly Rule,' comprises three phases, collectively styled *saṁyama*. These are *Dhāraṇā*, *Dhyāna*, and *Samādhi*.²

Dhāraṇā, concentration, is the confinement of *Buddhi* to a particular part of the body, or to some outward object; that is, the thought is rigidly fixed upon some physical point in order to train it to perfect steadfastness.

¹ See above, § 17.

² *Yoga-sūtra* iii. 1 ff.

Dhyāna, meditation, is defined as the even tenor of conceptions in a state of 'concentration.'

Samādhi, literally 'union' or 'concent,' is the ecstasy of concentrated *Buddhi*. In it the *Buddhi* occupied in 'meditation' entirely loses self-identity, and assumes the form of its object, whatever that may be. This however is only the first phase of *Samādhi*. It is called *samprajñāta*, 'conscious' (of its objects), or *śabīja*, 'having seeds,' because a Yogin in this state still bears in his *Buddhi* the *saṃskāras* or 'conformations' imprinted by past works, which are the seeds of future works fettering the soul.¹ But ultimately the Yogin by progress through the stages of 'conscious' *Samādhi* reaches the last plane,—unconscious, 'seedless' concent (*asamprajñāta*, *nirbīja samādhi*). Here there is no consciousness, save of the eternal distinction of Soul and *Buddhi*. The veil of ignorance is gradually lifted, and in the light of perfect knowledge the last lingering shadows thrown upon the Soul by former works of deed and thought vanish away. The Soul casts off the broken fetter of *Buddhi*, and dwells for evermore in solitude (*kaivalya*).

It is in the state of 'conscious' *Samādhi* that the Yogin hopes to attain the marvellous

¹ See § 20. The works done by a man in his condition as a Yogin do not fetter him, for they leave no *saṃskāras* (*Yoga-sūtra* iv. 6 f.). See below, § 61.

powers of intellect and body (*siddhi*, *vi-bhūti*, etc.) which are the bait of his creed. The Yoga-sūtra gives a long list of them, and the fertile imagination of later authors has added considerably to the grotesque series.

§ 28. God, *Īśvara*, is expressly recognised in the Yoga doctrine.¹ But he is not a cause of the universal order; he is merely a particular soul, possessed of supreme knowledge and power, unaffected by works and their results. He supports by his will the order of the universe, which he has no share in creating. He has indeed a body composed of matter, but its matter is chiefly of *sattva*. Hence he is unaffected by the influences of the other two *Guṇas*, Ignorance and Works, which in the case of other embodied souls dim the light of *Sattva* in *Buddhi*; and the object of his perception is his own embodied condition as unstained *Sattva*. His relation to the world is one of grace and mercy. In some way, more clear to faith than to reason, he can influence the union of Soul and Matter; hence the devotee by faith, self-effacement, and adoration may hope to win from him assistance in the earlier part of his progress towards emancipation. More than this God cannot do.

Practically then the Deity of the Yoga, though by no means a mere shadow or succedaneum to the Yogic devotee, is quite

¹ *Yoga-sūtra* i. 23 f.; ii. 45.

unessential to the system ; he is only a helper on the road of salvation.

The Vedānta.

§ 29. We have now to return to the main current of Upanishadic thought as it appears systematically completed in the so-called *Vedānta* or *Uttara-mīmāṃsā* of Śankara Āchārya, more correctly termed *Advaita-vāda*, 'doctrine of monism.'¹ The text-book upon which this school bases its authority, besides the Upanishads and Bhagavad-gītā, is the *Brahma-sūtra* or *Śārīraka-mīmāṃsā*, a series of aphorisms commonly ascribed to the legendary sage Vyāsa or Kṛishṇa Dvaipāyana, and sometimes to the almost equally mythical Bādarāyaṇa. The book seems to have been composed about the beginning of the Christian era.

§ 30. Very little is known of Śankara's life. Like so many of the great thinkers of India, he was a Brahman from the Dravidian south, and was born in Malabar about the end of the eighth or the beginning of the ninth century. He is said to have died young, perhaps worn out prematurely by the intense energy of his literary life. His system is set forth in his great commentaries upon the chief Upanishads, the *Brahma-sūtra*, and the Bhagavad-gītā, and likewise in a series of

¹ See above, § 10.

minor works, chiefly short metrical tracts.¹ He gave systematic expression to the ideas that were in fullest harmony with the Hindu spirit in its intellectual decline; and his success has been enormous. A man of vast learning and keen philosophical insight, of amazingly sharp and vigorous intellect, and withal of a nobly devout spirit, he was not unworthy of his reward.

§ 31. In most essentials the Vedānta of Śankara, which henceforth we may style simply *Vedānta*, merely continues and expands the ideas of the Upanishads. It is quite Upanishadic in its doctrine that the absolute Self is particularised into individual being and under the thralldom of its 'works' wanders from birth to birth, until it reaches union with its absolute source and beholds its own Selfhood, whereupon the influence of 'works' upon it ceases, and it transcends the universe in everlasting union with the Supreme.

§ 32. The whole doctrine of the Vedānta is summed up in two Upanishadic phrases—*ekam evādvitīyam*, "verily one without second,"² and *tat tvam asi*, "thou art That."³ All is one; there exists truly nothing but absolute Thought, Self, Brahma.

This proposition however bears in Śan-

¹ A vast number of short hymns and philosophical tracts are ascribed to him, mostly without the least authority.

² *Chhānd. Upan.* VI. ii. 1, "this (universe), Beloved, was at first Being, verily One without second."

³ *Ibid.* VI. viii. 7 ff.

kara's Vedānta a somewhat different complexion from that which it wore in the older Upanishads. In the latter, Brahma is simply the material substrate of the conditioned universe, the distinction between the two, between Brahma and world, being essentially one of degree, not one of principle; phænomenal things are merely Self in a more or less obscured form, as the jar is ultimately a form of earth. But in the Vedānta the distinction becomes sharper. Qualified Being here is indeed ultimately Absolute Being, Self, Thought-Brahma; but it is Self moulded by an antithetic force into Not-Self; it is Thought in terms of Ignorance, Verity stamped as Error. In a word, it is *Māyā*, 'Illusion.'

§ 33. *Māyā* means primarily 'creative faculty,' and especially the magic power that enables a being to veil his own personality by creating bodiless phantoms or wraiths which bear his or another's semblance, without causing any change in his own identity.¹ The teachers of the older Upanishads apparently did not make use of this idea for philosophic purposes; nor does it occur in the Brahma-sūtra. But to some thinkers of the second Upanishadic period, and notably to the author of the Śvetāśvatara Upanishad, it suggested a bold theory. According to them,

¹ The word is already in the Ṛig-veda: "Indra by reason of his *māyās* appears to be of many forms," VI. xlvii. 18.

Brahma is the great Magician possessed of an eternal force (*śakti*) of magic, by which he creates the conditioned universe as an illusive wraith of himself. The phænomenal world was to them not a reality of illusory appearance, but an essentially illusive unreality.

§ 34. Brahma—*Paramātman* or Supreme Self—is described by the Vedānta as *Sachchid-ānanda*, “Being” (viz., real or absolute being), “Thought” (but conscious only of his own absolute being), and “Bliss” (without any particular object of pleasure). Practically, Brahma is an utterly blank infinite Thought. The universe is his Illusion—his, yet external to him. He is *conditionally* its material cause; its *actual* material cause is his Magic, or spirit of Illusion.

Māyā—which may likewise be termed Ignorance, Not-Self, Not-Thought, and Matter—is conceived as a cosmic entity, a universal substance or sum of forces comprehending all conditioned powers, causes, and effects. In itself it is *unreal*, opposed to the Real or Absolute Thought which informs it; for it is essentially limited and so essentially untrue. On the other hand, it has reality; for it is a manifestation of the Real, though a false manifestation. The light of Self falls upon it.

Māyā has two characteristic powers. By ‘obscuration’ (*āvaraṇa*) it causes the Self, which is properly absolute, to appear limited,

as an active or passive factor in conditioned being; and by 'agitation' or 'distention' (*vikshepa*) it conjures up in the Self a phantom vision of the forms of the universe as though they really existed outside the Self and were beheld by it. In short, *Māyā* is the force making the Absolute Thought (1) conceive itself as a particular Ego and (2) conceive phænomena as external to itself, which are strictly non-existent.

§ 35. There are hence three stages of existence. The first is the Absolute (*pāramārthika*), the Supreme Brahma, which is nowise in actual association with *Māyā* or Ignorance, and is technically called 'the Fourth.' The second and third form the plane of Self in association with Ignorance. The second is the 'conventional' (*vyāvahārika*), comprising all phænomena as they normally appear to the conditioned cognition of men and gods; all of these are "framed by Ignorance," illusive manifestations of *Māyā*. Third is the stage of 'imaginary' being (*prātibhāsika*), phænomena which owing to abnormal physical conditions appear other than as they would under normal conditions of perception.

This division, though perhaps untrue, is not absurd. Suppose a man to see a post. This implies to us that there exists an object without, which by reason of its properties modifies the waves of light in such a way as to lead him to form a conception of the

qualities which collectively make up the idea of a post. The Vedānta would say that the existence of this post, or, more strictly, the existence of the conception of the post, is 'conventional'; for the man perceives not the object as it absolutely is, the thing-in-itself—which the Vedānta denies to exist—but the object as it appears to him and other men, the *phænomenon*. Now suppose it is dark, and, seeing the post imperfectly, he takes it to be a man. The existence of this supposed man is 'imaginary,' doubly unreal. In either case the percipient exercises a faculty of thought in the cognition of a particular object, evolving from his absolute Self-consciousness particular ideas; and this faculty, according to the Vedānta, must have a converse aspect, *i.e.*, it must be capable of thinking without particular objects in the terms of the Absolute, by which the concepts of an outer world are retranslated into absolute self-consciousness, of thinking as Brahma.

§ 36. It was easy to find a partial reconciliation of Vedantic ideas with the Sāṃkhya. Already the Śvetāśvatara Upanishad announces that the *Māyā* of Brahma is the Sāṃkhyan *Prakṛiti* or Nature, which is thus a 'force' (*śakti*) of Brahma. Cosmic Ignorance or *Māyā* in the Vedānta is hence defined as consisting of the three *Guṇas*, which with most of the other concepts of Sāṃkhyan physics have been borrowed by the Vedānta.

§ 37. The universe, that is, Collective Ignorance or the sum of Cosmic Illusion, is a material unity. In itself it is unreal, a mere sum of phænomena, of Matter composed of the three *Gunās*; but at the same time it acts as a 'determinant' (*upādhi*)¹ to the Supreme Self or Thought (*Chit* or *Chaitanya*) associated with it, which by mechanically casting its reflexion upon it informs it with a relative reality. This reflexion of the Self is present to a high degree in the Cosmic Illusion, in which therefore the *Sattva-guṇa*, the highest of the material Moods, is predominant.² The Thought thus 'determined' in the Cosmic Illusion inspires by its luminous power the order of universal phænomena, working as an inward force of supreme knowledge and potency, and is hence called 'the Lord.' *Īśvara*.

This Cosmic Illusion regarded as a unity

¹ *Upādhi* in the wider sense is any circumstance or circumstances that may distinguish an object from others without being essential to it. Thus ether is everywhere present, and is without form or dimension; but to the ether enclosed in a particular jar the mind attributes a particular locality and dimension, and therefore the jar is an *upādhi* to it. Thought or Self is properly absolute; but when it is associated with Ignorance or *Māyā*, the latter becomes an *upādhi* to it, determining it into either cosmic or particular limitation, and reducing its thinking to terms of individual understanding. In logic an *upādhi* is a 'condition,' a concept which in syllogistic thought invariably accompanies the predicand but not the middle term.

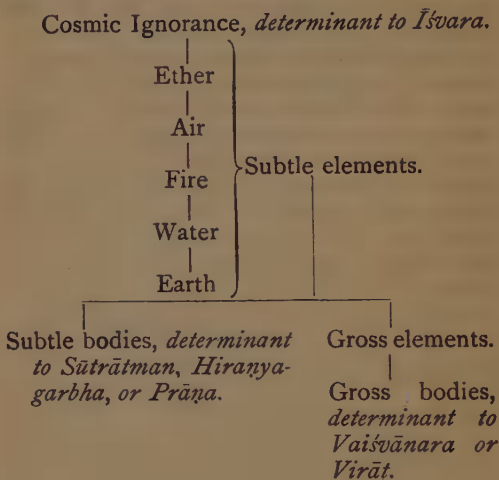
² Compare the *Buddhi* of the *Sāṃkhya*.

inspired by Īśvara is called 'Īśvara's causal body,' the cosmic frame of cosmic spirit. Moreover, as being the phase of existence nearest to 'the Fourth' or Absolute unassociated with Ignorance, it is styled 'Deep Sleep' (*sushupti*), for in it the substance of Ignorance investing the Self or Thought is almost wholly inactive, without creative self-modification. The universal order of subtle and gross material creation which is to arise from Ignorance exists only potentially in this plane; the cosmic Spirit in it, though dwelling in the elemental source of conditioned being, has still no vision thereof. For this reason, and because the dominant Mood of Cosmic Ignorance is pure *Sattva*, this plane of being is called the 'Sheath of Bliss' (*ānanda-maya kośa*).

§ 38. Cosmic Ignorance is the sum of individual Ignorances,—that is, of conscious subjects of conditioned thought, Egos,—as the forest is but the total of the several trees composing it. The particular Self (*pratyag-ātman*) that is enveloped and 'determined' by a particular Ignorance is itself one with the Supreme Self; "that art Thou." These lower or particular Ignorances however are unlike their sum, Cosmic Ignorance, in that they are predominantly composed of impure *Sattva*, being more deeply involved in particular being. The Self which they severally determine is called *Prājña*, and is one with Īśvara, as the ether occupied by a

forest and the ether occupied by its several trees are one.

§ 39. From the union of *Īśvara* or Cosmic Self with Cosmic Ignorance the universe arises in the following order¹ :—



First arises rudimentary ether, and from it successively rudimentary air, fire, water, and earth, each being evolved from the preceding. These five form the 'subtle elements' (*sūkshma-bhūtas*) or *tanmātras* of the Sām-

¹ In this process Ignorance exerts its faculty of *vikṣepa* or 'agitation,' i.e., it causes forms of an apparent outward universe to manifest themselves to the consciousness.

khyā. From them arise (1) 'subtle' or 'characteristic bodies' (*sūkshma-śarīras* or *linga-śarīras*), and (2) 'gross elements' (*sthūla-bhūtas*).

§ 40. The 'subtle bodies' of the Vedānta are almost the same as the 'characteristic bodies' of the Sāṃkhya,¹ and are composed of the five 'organs of knowledge,' *Buddhi* and *Manas*, the five 'organs of action,' and the five vital airs. Regarded as a cosmic aggregate, they determine the Self into a form called variously *Sūtrātman*, *Hiraṇyagarbha* and *Prāṇa*; if they be regarded individually, the Self severally determined by them is called *Taijasa*. They constitute three 'sheaths' enshrouding the transmigrating soul or particular Self, which under the delusion that it is an active or passive factor in conditioned experience passes from birth to birth. The highest of these is the 'sheath of discernment' (*vijnāna-maya kośa*), composed of *Buddhi* and the 'organs of Knowledge,' which thus by its power of particular perception constitutes the real *agent* of conditioned experience. The second is the 'sheath of mind' (*mano-maya kośa*), composed of *Manas* and the 'organs of action,' which is the real *instrument* of experience. The third is the 'sheath of the airs' (*prāṇa-maya kośa*), composed of the vital airs and 'organs of action,' which by its power

¹ Above, § 19.

of particular activity constitutes the *effect* of experience.

These three planes of material being constitute together a state called 'Dreaming Sleep.' For in them arise the subtle or elemental forms that correspond to and beget the grosser and lower products of physical life, and in them is conjured up the vision of these subtle forms upon the 'determined' Self, as in a dream the bodiless forms of the outer material world are presented to the eye of the mind.

Each 'organ of knowledge' arises directly from the *Sattva* of the corresponding subtle element, the ear for example arising from the *Sattva* of rudimentary ether; and each 'organ of action' is evolved from the *Rajas* of a corresponding subtle element. *Buddhi* and *Manas* spring from union of the *Sattva* of these elements, the vital airs from union of their *Rajas*.

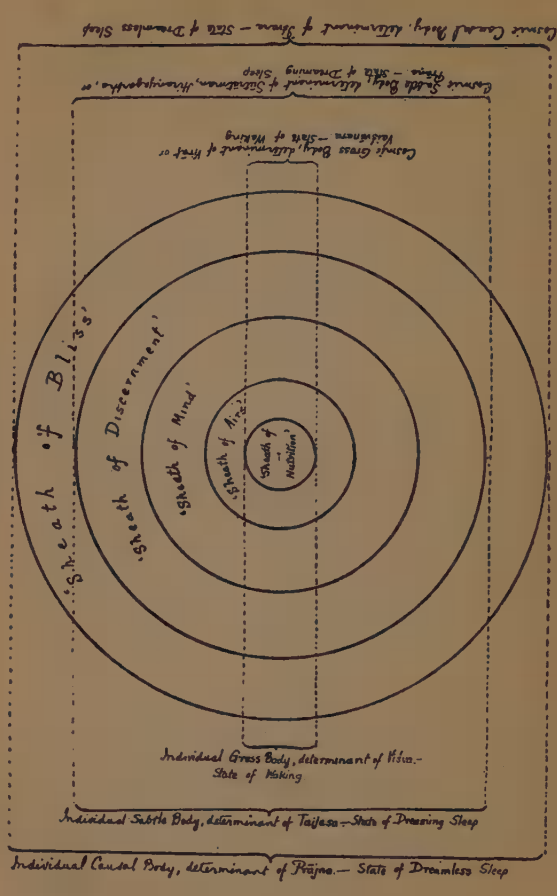
§ 41. The gross elements are evolved from the subtle by 'quintuplication' (*pañchīkaraṇa*) of the latter.¹ These 'quintuplicated' or

¹ This 'quintuplication' is supposed to be of the following nature. In order that a certain gross element may arise, it is assumed that a proportion of one-half of the corresponding subtle element is combined with a proportion of one-half of the half of the other four subtle elements. Thus x of gross ether arises

from union of $\frac{x}{2}$ of subtle ether, $\frac{x}{8}$ of subtle earth,

$\frac{x}{8}$ of subtle air $\frac{x}{8}$ of subtle fire, and $\frac{x}{8}$ of subtle water.

Fourth = Absolute Brahma.



gross elements, as in the Sāṃkhya, are the media for the manifestation of sense-perceptions; and from them arise the physical worlds and the gross bodies tenanting them, with their various nutriment.

The Self which is 'determined' by these gross bodies, when they are regarded as a unity, is called *Virāṭ* or *Vaiśvānara*; when we look upon them individually, it is termed *Viśva*. Both as aggregate and as individual, gross body forms the lowest covering to the involved Self, the so-called 'sheath of nutrition' (*anna-maya kośa*); and this phase is likewise styled *Waking*, for in it the forms of both subtle and gross phænomena are projected upon the consciousness of the Self, as a waking man beholds outer things, conventionally speaking, both in direct perception and indirectly (*e.g.* in memory).

The Vedantic system of nature is schematically shown in the accompanying table. The concentric circles represent the planes of increasingly gross materiality in which the Self becomes involved. On the right-hand side are given the terms applied to these phases in the aggregate, as cosmic sums, on the left the terms given to them in their individual manifestations.

§ 42. In its practical side the Vedānta follows the Yoga fairly closely. It has borrowed the Yogic system of intellectual

training, beginning with the ordinary virtues and ending with conscious and unconscious *Samādhi*,¹ while at the same time it avoids the extravagances of Yogic asceticism. And as the Yoga has a deity, so too the Vedānta finds a place for a real God in its *Īśvara* or Cosmic Spirit. The Vedantic deity indeed, as conceived by Śankara, is almost as vivid a reality as the gods of popular religion, despite the insuperable logical difficulty of reconciling his assumed qualities with the blank abstractness of the Absolute Brahma.

The Cult of Viṣṇu-Kṛiṣṇa and Vāsudeva.

§ 43. Viṣṇu is already an important deity in the Ṛig-veda, where he seems to embody the power and activity of the sun. In the age of the Brāhmaṇas he rose rapidly in esteem, and became one of the most popular gods. Mythopœic fancy especially delighted to identify him with the sacrifice, on which orthodoxy declared the weal of the world to depend.² The germ of this notion lies in the *Puruṣa-sūkta* of the Ṛig-veda, which describes the rise of the universe from the body of the sacrificed giant *Puruṣa*, 'Male.'³

¹ Above, § 26 f.

² "Viṣṇu is verily the sacrifice," *Taittirīya-saṃhitā*, I. vii. 4.

³ Above, § 3.

Hence by many Vishṇu was identified with *Purusha*, the source of cosmic life, and was given the name *Purushottama*, 'Male Supreme.' The cult of Vishṇu spread. Not only was it developed in this philosophic aspect; it contained likewise elements fitted to touch the heart and the imagination of the lay public, and hence gave birth to a cycle of brilliant and fascinating myths. The essence of these is that Vishṇu or Hari is the all-present Principle of Life, who by repeated incarnation (*avatāra*) as hero and saint quickens the flagging currents of holiness and righteousness from age to age.

§ 44. The spirit of this cult was far more one of feeling than of reason; and seemingly it was in this church that the word for 'worship,' *bhakti*, first gained the special meaning which thenceforth has usually attached to it—an ecstatic service of love to the Godhead, expressing itself both in rituals and in meditations fired with an intense warmth of tender imagination. The ideals of *bhakti*, despite the often dubious morality of the myths around which they centre, are often singularly touching, and almost reach the height of the Jewish conception expressed in the words "though the Gates of Mercy be shut, the Gates of Tears are still open."¹ Naturally such a movement had little affinity with the

¹ Talmud, *Berakhoth*, f. 32 b.

severely intellectual ideals of the older Upanishads and Brahmaism; and it is significant of their antagonism that many of the Vishṇuite sects threw open the doors of salvation to the sex and the orders hitherto condemned to wait in outer darkness—women and the servile castes. Many and fierce were the struggles waged between them. The Bhagavad-gītā is an early concordat in this war.

§ 45. One of the most popular myths of this cult was that of Viṣṇu's incarnation as *Kṛishṇa*. Apparently Kṛishṇa was at first a local or tribal god, and perhaps he was not of Aryan origin, for his name means 'black,' 'dark,' or 'swarthy,' and art depicts him as of a fine indigo-blue colour. He plays a considerable part in the plot of the Mahābhārata,¹ in which he figures as a supporter of its heroes, the Pāṇḍava princes, and notably as the charioteer of Arjuna.

In the older portions of this epic, which were probably composed between 400 and 200 B.C., Kṛishṇa is simply a powerful demigod or divine hero; but his worship made rapid progress, for in the later portions (written between 200 B.C. and 200 A.D.) he figures as the incarnation of the supreme deity, and since then his cult has been second to none in India.

§ 46. A name often given to Kṛishṇa as

¹ See below, §§ 54-6.

the embodiment of Viṣṇu is *Vāsudeva*. This name means 'son' (or 'descendant') of Vasudeva,' and is explained by a legend which makes Kṛiṣṇa the son of the Yadu prince Vasudeva. It is however likely that in origin Vāsudeva was a local or tribal god or saint quite different from Kṛiṣṇa, who became identified with Viṣṇu perhaps earlier than Kṛiṣṇa, and his legends came to be mixed with those of Kṛiṣṇa.¹ In the first centuries of the present era, perhaps even earlier, a body of specific doctrines had gathered around the worship of Kṛiṣṇa-Vāsudeva ; and these have been handed down with slight variations in the two Viṣṇuite schools styled *Bhāgavatas* and *Pāñcharātras* (or *Sātvatas*) and in the Bhagavad-gītā.

§ 47. There are 108 *Āgamas*, or traditional scriptures of the Pāñcharātras. They are in the main accepted by Rāmānuja,² who has incorporated much of their principles into his system. The chief source of our knowledge of Bhāgavata doctrine is the *Bhāgavata-purāṇa*, probably compiled about the tenth century. Older and less

¹ It has been suggested by Professor Bhandarkar that Vāsudeva was originally a real prince of the Sātvatas, a clan claiming descent from the legendary Yadu prince Satvat, and that either he himself taught the characteristic Vāsudevik doctrines, or the latter became associated with the worship paid to his memory.

² See below, § 52.

sectarian than this is the *Hari-vamśa*, appended to the Mahābhārata. Lastly, we have in some of the later chapters of the Mahābhārata, which belong to the early centuries of our era, several sketches of Vāsudevik doctrine, which seem to represent the theology of the school at a fairly early stage.¹

§ 48. The old Vāsudevik school seems to have sought the reconciliation of Brahmaist monism, Sāṃkhyan dualism, and popular worship of a personal god in the following doctrines.

At the summit of all existence is an Absolute Spirit, variously called *Paramātmān* (Supreme Self), *Purusha*, *Purushottama*, *Vāsudeva*, *Īśvara*, *Nārāyaṇa*, *Govinda*, *Hari*, or *Vishṇu*. But though a Being inconceivable, intangible, and above the three Moods, he is not the blank, attributeless, unqualified One of the Vedānta; on the contrary, in him are united all conceivable good qualities raised to infinity. All goodness, knowledge, and blessedness that are and may be abide in an immeasurable degree in him. He is the Soul, the Witness, the Inward Ruler (*antaryāmin*) of the universe. And the universe is *real*, for it is inspired throughout by this blessed Soul.²

§ 49. The universe comprises two real

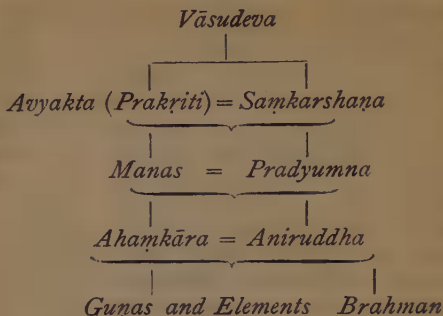
¹ *Śānti-parvan* 340 ff., etc.

² The chief authority for this doctrine is found in the Bṛihad-āraṇyaka Upanishad III. vii.

categories, one Matter (*prakṛiti*, *avyakta*), and infinitely many Souls (*puruṣa*, *jīva*). In their primary origin both are identical with the Supreme Self: for though they are beginningless and endless, it is from him that they periodically emerge into manifestation. Cosmically they are real; for the Supreme is *really*, though infinitely, *qualified*, and the force by which he determines himself into conditioned being is not Illusion, but his own knowledge.¹ God has willed the world, wills it ever; and His grace is to be found everywhere by them that seek it for deliverance from the cycle of birth. - It may be found through knowledge or through austerities—knowledge like the Sāṃkhya teaching the eternal difference of Soul and Matter, and austerity like the Yoga quickening enlightenment by closing the eye of the flesh—but in all seekings there must rule the spirit of loving devotion, *bhakti*, else knowledge and austerity will seldom avail; and often the mere devotion of simple hearts may find what is hidden from sage and ascetic, and win the grace that raises the soul on the ladder of life nearer to final redemption.

§ 50. From Vāsudeva is evolved the universe, in a parallel procession of physical and spiritual orders (*vyūhas*).

¹ This power is figured as the goddess *Śrī* or *Lakṣmī*, 'Felicity,' the bride of Viṣṇu.



The ideas clumsily set forth in the *Mahābhārata* seem to be as follows. From the absolute Being issues a physical order of material causation somewhat similar to that of the *Sāṁkhya*. First is Primal Matter (*Prakṛiti*, *Pradhāna*, or *Avyakta*, 'the Unshown'); thence springs *Manas* or Mind, apparently the same as the cosmic *Buddhi* of the *Sāṁkhya*; thence *Ahaṁkāra*, or cosmic self-consciousness; and thence the *Guṇas* and elements.¹ Parallel to these is the spiritual order of cosmic forces or formal causes, the planes of conditioned spirit. Highest is *Saṁkarshana*, also called *Śeṣha* or *Puruṣha*, the cosmic *Kshetrajña* (below, § 67), the primal motive force, associated with indeterminate Primal Matter. The next phase is termed *Pradyumna*, which is associated with cosmic *Manas*; the third is called *Aniruddha*, and

¹ See above, § 16.

in union with cosmic *Ahaṁkāra* evolves the order of determinate nature. The next phase is *Brahman*, who guides the disposition of the material world. Thus Spirit and Matter are combined in a series of graduated pairs; each member of a pair evolves lower phases of its own nature by reason of its union with the other member.

§ 51. This school has a peculiar eschatology, according to which the adepts who have at last won salvation begin their final course towards union with Vāsudeva by entering the sun, whose fire makes them invisible, and then they pass to Nārāyaṇa, the manifestation of Vāsudeva who dwells in the midst of the sun. Then as 'supremely subtle entities' (*paramāṇu-bhūtas*) they enter into Aniruddha; and thence, having become pure mind (*mano-bhūtas*), they pass into Pradyumna, and thence go on to Saṁkarshaṇa. Lastly, they cast off all elements of material being, and enter for ever the Supreme, Vāsudeva. Here they dwell in everlasting bliss. But they are not absorbed into the Supreme, as the Brahmaist and Vedāntin imagine; they abide *with* him in an eternal union of love and knowledge, as servants finding in perfect service their full reward.

§ 52. These doctrines were woven together into a logical system by Rāmānuja, a Southern Brahman, born A.D. 1017. Rāmānuja's teaching, set forth in his commentaries upon the Bhagavad-gītā, Brahma-sūtra, and several

Upanishads, as well as in many other works, is commonly called *Viśiṣṭādvaita-vāda*, "doctrine of qualified monism"; for he admits a single Supreme Being (Brahma, Viṣṇu, or Vāsudeva) as the primal basis of existence and the soul of the manifest universe of conditioned Souls and Matter, while claiming that this Absolute contains real elements of plurality and quality. His system is regarded by his followers, who are still very numerous and powerful, especially in the South, as *the* Vedānta, the veritable sense of the Upanishads. This view seems somewhat questionable, seeing that the system arose outside the pale of strict Brahmaism. As a philologist too Rāmānuja stands far below Śankara. But the utterances of the Upanishads and the early Vedānta are many-voiced and dissonant, and it may well be that at least some of them have been truly echoed by him.

To the spiritual lineage of Rāmānuja belongs another Southern Brahman, Vallabhāchārya, born in 1478, whose doctrine is styled *Śuddhādvaita*, "pure monism." He holds that the cosmos is essentially real, the work of an Absolute Being (Kṛiṣṇa, Hari, or Viṣṇu), and informed by Him. It is evolved from Him at the beginning of every æon by the operation of His power of *Māyā*, or force of cosmic being. Distinct from the real cosmos is the primarily unreal *jīva-samsāra* or plane of the wanderings of determinate souls from body to body, the sphere

of finite and subjective thought, which is created by the Lord's power of Ignorance. Nothing but the Lord's own will can end the cosmos as a whole. As Demiurge, the Lord gives birth to the three categories of inanimate beings, souls bound to body (*jīva*), and informing Self (*antarātman*), corresponding to the three principles of Absolute being, Existence (*Sat*), Intelligence (*Chit*), and Bliss (*Ānanda*). In both triads of categories the third comprises the other two; the Supreme is the Self of the universe, a spirit of perfect joy. He should be worshipped in ecstatic devotion, which alone can lead the soul beyond the cosmos, the sphere of the *Guṇas*, to supreme salvation; knowledge carries it beyond the sphere of embodied life, *samsāra*, but not beyond the cosmos. This creed is expressed in a highly emotional cult, which has often degenerated into gross sensuality.

§ 53. Another step in the development of this school was taken by Madhva or Ānandatīrtha, born A.D. 1119, and likewise a Southern Brahman. His doctrine is styled *Dvaita-vāda*, "dualism"; for though in many respects it reproduces the Pāṇcharātra and the 'qualified monism' of Rāmānuja, it draws a line of sharp demarcation by a fivefold mutual distinction between the three *tattvas*, Supreme Soul, Finite Souls, and Matter.

The creative powers of the Hindu intellect were now outworn. But it had achieved

that which should win for it the world's tribute to heroes of thought, an everlasting gratitude and admiration. It had grappled boldly and earnestly for centuries with the eternal problems of metaphysic. It had inspired the Brahmaist, the Monist, and the Sāṃkhyan to follow unflinchingly the idea of the Absolute into the uttermost depths of darkness in which it veils itself from human vision, and opened their ears to hear the voice of silence that murmurs its everlasting monotone amidst the mingled harmonies and dissonances of life; and it had taught the Bhākta to know the universe as the radiant garment to the illimitable grace of the living God. Much there was that it did not and could not accomplish; and some of its work were better undone. But withal this long record of strivings to know the Godhead is the worthiest monument of India, and history can scarcely raise a nobler over the ambitions of nations. Μεγάλα χάρις αὐτῷ.

The Mahābhārata.

§ 54. The oldest epopee of India consists of two great poems,—the *Mahābhārata*, ascribed to the mythical sage Veda-vyāsa (Vyāsa or Kṛishṇa Dvaipāyana), and the *Rāmāyaṇa*, attributed to a seemingly more real poet, Vālmīki. Like the Greek epos, both poems are works of more or less advanced art handling, recasting, and digesting more primitive heroic lays.

The Mahābhārata, as it now stands, is equivalent to over 100,000 stanzas. It is a monstrous agglomeration of heroic, moral, and philosophic matter, chiefly in verse, strung together—often in most glaring self-contradiction—around an old heroic theme. This kernel seems to be a fragment of real history, a struggle between two clans, the Kurus under Duryodhana and the Bhāratas (afterwards changed to Pāṇḍavas) under Yudhishṭhira, in the land of Kuru-kshetra, the modern Sirhind, between the rivers Satlej and Jamna. It apparently arose from one of many cycles of heroic stories, combined with epic lays and traditional genealogical verses, about the fifth century B.C. In this first version of the poem the heroes were the Kurus, and their opponents were the Bhāratas. A century or so later the poem was revised. The Pāṇḍavas (hitherto unknown in history) were made the heroes in place of the Bhāratas, and new episodes were added. At some date in the following four or five centuries a third revision seemingly was made by a Brahman, who padded out the work with large masses of new episodes and likewise with huge quantities of moral and religious sermons, mostly quite out of harmony with the older story, thus making it into a gigantic 'story with a moral' to convey the doctrines of Viṣṇu's supreme divinity and his incarnation as Kṛishṇa. Further additions were also made later, which however

caused no material change beyond adding to the bulk of the book.

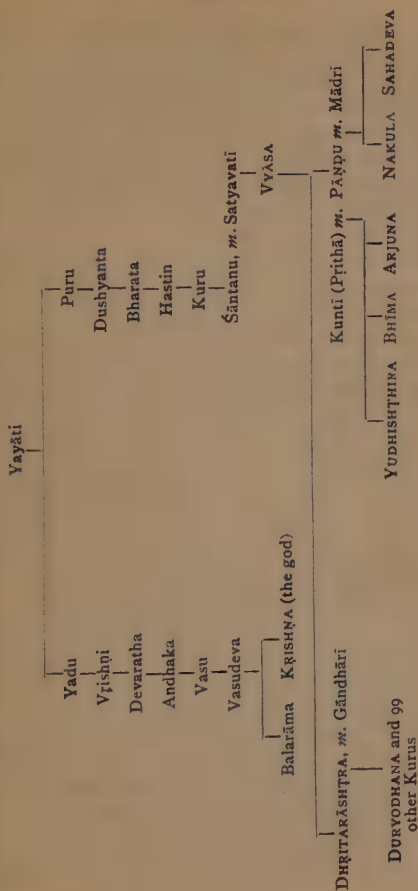
§ 55. The plot of the Mahābhārata in its present form is as follows :—

In Hastināpura were once two royal brothers of the race of the Moon, Dhṛitarāshṭra and Pāṇḍu.¹ Dhṛitarāshṭra, who was blind, had one hundred sons, the *Kuru* or *Kaurava* princes, of whom the eldest was Duryodhana ; Pāṇḍu had five sons, known as the *Pāṇḍavas* — Yudhisṭhira, Arjuna, and Bhīma by Kuntī or Prithā, Nakula and Sahadeva by Mādri. The Pāṇḍavas, having forfeited in gambling their right to the kingdom, withdrew with their common wife Draupadī² into the forest. After many adventures, they made ready to vindicate their title, and the god Kṛishṇa supported them by serving as Arjuna's charioteer. After Titanic struggles between the two hosts, the Pāṇḍavas prevailed, and assumed empire ; then, after having wielded rule for a time, they, with Draupadī and their kindred, went up to heaven.

The relations of the chief actors are shown in the following table :—

¹ They were the sons of Vyāsa, the mythical author of the Mahābhārata. Vyāsa was the son of Satyawatī by the Sun-god.

² This repulsive trait has not yet been explained. Polyandry, though quite unorthodox, has always lingered in 'dark places' in India. But the common wifeness of Draupadī apparently is an idea derived from some wild old myth, rather than a reflexion of actual history.



The Bhagavad-gītā.

§ 56. Towards the beginning of our era a nameless worshipper of Kṛishṇa-Vāsudeva conceived the idea of engrafting upon the already swollen stock of the Mahābhārata an episode setting forth the doctrines of his own church;¹ and thus arose the *Bhagavad-gītā*, 'the Lord's Song.'

The point of the plot on which he seized was the opening of the great battle between the hosts of the Kurus and Pāṇḍavas. He represented Arjuna as overcome by sudden remorse at the sight of the armies which he was about to plunge into fratricidal strife; and he put into the mouth of Arjuna's divine charioteer Kṛishṇa a series of sermons for his comfort and enlightenment.

§ 57. Kṛishṇa's argument in sum is as follows. Every class of men has a *dharma*, a code of social-religious works (*karma*) incumbent upon it. On the other hand, the paramount religious duty of man is to 'save his soul,' to bring the conditioned Self or individual Soul into unity with the Supreme Self or Vāsudeva, who is represented in incarnate form by Kṛishṇa himself; and the way to this consummation lies through *knowledge* of the fundamental distinction between Self and not-Self (Soul and Matter), and through *devotion* to the Supreme, *bhakti*. Now such enlightenment can be reached,

¹ It forms chapters 25-42 of the *Bhīshma-parvan*.

according to our author, by two roads. One is that of *sannyāsa*, the purely intellectual course of the Sāṃkhyan *sannyāsin*, or recluse who has cast off¹ all social ties and dwells alone in a forest or wilderness strictly meditating upon the nature of the two opposite categories of Soul and Matter. The other is the 'Rule of Works,' *karma-yoga*, the performance of all the social and religious duties of caste and class in a spirit of absolute selflessness, solely for the love of God, and without the least regard for the direct or indirect results that may accrue from them. This is the more natural and convenient way, and it is infallible; therefore it should be followed by Arjuna. The corollary is that, as Arjuna's caste-duty is to be a fighting man, he ought now to fight without repining, but to fight in a spirit of perfect selflessness.

The Yoga in the Bhagavad-gītā.

§ 58. In the system set forth in the Bhagavad-gītā—if indeed it may be called a system at all—we have obviously a Yoga that is by no means the same thing as Patanjali's doctrine. It seeks not to establish the individual soul in a lonely empire of superhuman power and final isolation, but to bring it straightway into the bosom of the

¹ The verb *san-ny-asati* means 'to cast off,' *deponere*.

Divine Love. Hence the term *Yoga* is used by our author, often with wearisome insistence and hollow pomp, to cover all the fields of activity traversed by the human soul in its quest of this goal.

In the main the Bhagavad-gītā seeks, not very successfully, to distinguish two forms of *Yoga* or 'Rule.' These are the 'Rule of knowledge,' *Jñāna-yoga*, and the 'Rule of Works,' *Karma-yoga*.

§ 59. *Jñāna-yoga*, the Rule of Knowledge, is declared to be the practice of the Sāṃkhya (ii. 39). It is to be achieved by a complete 'casting-off' (*sannyāsa*) of all *karmas*, religious and social activities (iii. 3). The aspirant becomes a *sannyāsin*, a lonely recluse, devoting himself solely to meditation upon the Sāṃkhyan distinction between Soul or Self and Matter or Not-Self. Thus by sheer intellectual effort he may attain to enlightenment, to inspired recognition of the transcendent source of all being, Vāsudeva. But this path is hard to follow, nor is success in it assured; an easier and more natural way lies through the Rule of Works, which inevitably brings the aspirant to his goal.

§ 60. *Karma-yoga*, the Rule of Works, like the Yoga of Patanjali, has two phases. In the first of these, which corresponds to Patanjali's *Kriyā-yoga*,¹ the devotee sets himself to "purify his self" by discharging

¹ See above, § 26.

all the religious and social duties of his station (*dharma*), while remaining utterly indifferent and "unattached" to their fruits, and performing all the exercises of the *Kriyā-yoga* (ii. 45 ff., iii. 6 ff., v. 27 f., xviii. 46, etc.). Filled with faith and devotion, devoid of selfish thought or purpose, he casts all the works that he may do upon Vāsudeva the workless, making his every act an offering of love to Him (ix. 27 ; xii. 1 ff.). This spirit of constant devotion makes his works no works ; for they no longer fetter his soul to mortal existence, but prepare the way for its redemption (iii. 7, 17 ff. ; iv. 18 ff. ; v. 2 ff.) ; and it guides him infallibly to this end, for the divine grace never fails to respond to the pleading of mortals' love.

Thus disciplined in sense and intellect, the devotee is now in a sphere corresponding to Patanjali's *Rāja-yoga*.¹ He has become truly a *Yogin* or Master of the Rule, a *sthita-prajna* or 'man of established intelligence' (ii. 55 ff.) ; he is *yogārūḍha*, 'mounted on the Rule' (vi. 3). The lower phases of Matter that form his faculties—sense-perceptions, *Manas*, thought of selfhood—have been suppressed and merged in the higher phase, *Buddhi*. Now by regulation of his *Buddhi* through the exercises of *dhāraṇā*, *dhyāna*, and *samādhi* he may hope to win final enlightenment (vi. 10 ff., etc.). His *Buddhi* is pellucid and steadfast ; he abides

¹ See above, §§ 26 f.

in stillness of spirit (ii. 64 f.), engrossed in loving meditation upon his Self that is one with the Supreme Self, in still ecstasy of thought upon that concent (*samādhi*). And slowly in that breathless calm there gathers around him the increasing light of perfect understanding and love, consummating his redemption. He has risen "beyond the Moods" to the "Brahmic state" (ii. 72 ; xiv. 20 ff.). He is redeemed in life. The bond of Soul with the Body is cancelled ; soon they shall part for evermore, and the Soul shall return to its source (v. 16 f.; viii. 11 ff.).

In xii. 1 ff. our author seemingly refers to the Yogic distinction between *samprajñāta* and *asamprajñāta samādhi*,¹ and deprecates the practice of the latter as an *alternative* to the former. In xviii. 54 f., however, he seems to recognise it as the natural sequel of the *samprajñāta*, and makes an important addition to reconcile Vāsudevīk doctrine with that of the Sāṃkhya-Yoga. His difficulty is that the last stage of the soul's progress towards union with the Supreme—a stage which sometimes he regards from the Brahmaist and Sāṃkhya standpoint as one of intellectual illumination and sometimes from the Vāsudevīk standpoint as one of supreme faith and love—issues in a miracle, the final severance of Soul from the now purified *Buddhi*, into which all the lower facul-

¹ Above, § 27.

ties have been merged ; and this miracle the Sāṃkhya attributes to the intellectual action of *Buddhi* itself, while Vāsudevīk doctrine attributes it to the grace of God responding to the call of faith. He therefore divides this last stage into two. First is an intellectual phase described as “Brahma” or “Brahmahood” (*brahma-bhūya*, the “Brahmic state” of ii. 72), an *asamprajñāta samādhi* in which the intellect contemplates the Absolute ; and this ripens into an ecstasy of supreme love and faith, in which the grace of God takes the soul to Him for ever. Brahma is the principle of knowledge ; but Vāsudeva is the spirit of grace, and is above Brahma.¹

Thus, our author insists, the Sāṃkhyan Rule of Knowledge and the Yogic Rule of Works are in the end the same, for they bring their devotees to the same issue. But the Rule of Works is the better. Firstly, it is easy and natural ; it demands no sudden break from wholesome social life, and it

¹ This explains the discrepancies of v. 19, vii. 17, ix. 29, etc. In v. 19 Brahma, in ix. 29 Vāsudeva, are indifferent to all beings ; that is, the Supreme as principle of Absolute Knowledge is purely intellectual, and is comprehended by pure intellect. But in vii. 17 the sage and the Supreme are united in *love* ; for the Supreme in His highest quality is a principle of love, comprehended only in love. But these two standpoints are often hopelessly confused by our author. Observe also the purely physical explanation of faith in xvii. 1 ff.

brings into play the best elements of human nature. Again, it is infallible ; even a little of it will inevitably lead the soul onward in future births towards salvation.

§ 61. Works done under the Rule of Works are, technically speaking, no Works and do not fetter the soul, because *they have no selfish object* ; they are done without 'attachment.'¹ The world is the creation of a gracious God, and his creatures' duty is to support it in its order by discharging the religious and social functions of their class. But in doing so they must harbour no selfish thought. For the world is a thing not to be desired in itself, at best an antechamber to eternity ; and the power that keeps the soul bound in the world is Ignorance, issuing in selfish Desire and its counterpart Hate. Thus care for self is self-damnation. Men should live their social and religious life with no other motive than perfect love and adoration of Vāsudeva. Their duty, in the fine phrase of the Talmud, is to share with the Almighty in the work of creation.²

For Vāsudeva is perfectly unselfish. Himself the supreme source and almighty ruler of being, He has nothing to gain from the world ; yet in free grace He brings it forth and guides its course, thus holding open the door of salvation to all that seek entrance. So His cosmic work is no 'work,' for it is without selfish purpose, and binds Him not.

¹ Above, § 27, note.

² *Shabbath*, f. 10 a.

He is therefore the "Lord of Rule," *Yogeśvara*; for the essence of the 'Rule' is devout work for the sake of the world's order without thought of self, and such is pre-eminently Vāsudeva's own rule of the universe (xi. 14; xviii. 75, 78).

§ 62. In its religious aspect the Rule of Works may be regarded as itself a Sacrifice, by which the worshipper makes over and consecrates to Vāsudeva all acts of mind and body in a perfect surrender. The sacrifice is a most important focus of Indian religious thought; it is the "Work" κατ' ἐξοχήν, and indeed is often designated by the word "Work." It is offered for a definite object, the *worldly* welfare of individuals or society; and it can never fail (iv. 12). Hence the celebrant must perform it in utter unselfishness of purpose, else it will entail proportionate worldly benefits upon him, and thus delay his progress in spiritual grace. The Rule of Works then is like a sacrifice offered in perfect selflessness, blessing the sacrificer with the gift of grace, and nothing more.

And, like the sacrifice, it has a cosmic side. The order of the universe as a whole is declared by orthodoxy to be dependent upon sacrifice. For living beings arise from food, food from rain, rain from the power of the sacrifice; sacrifice in turn arises from *Karma*, religious and social activity, and this again springs from *Brahma*, by which is probably meant the Veda or *Śabda*-

brahma, "Word-Brahma," i.e. the Scripture as a Divine Logos enjoining the works of religious ritual ; and this Brahma, verbally identified with Brahma the cosmic spirit (*śiva-bhūta*), is born of the Supreme (iii. 9 ff. ; iv. 32). Thus the cycle of Nature centres around the Sacrifice, which may be regarded as a cosmic Force issuing as a gift of free grace from the very self of Vāsudeva. "Verily Viṣṇu is the Sacrifice," says the Veda ;¹ in it He gives Himself in perfect selflessness for the weal of the world.² This cosmic spirit of self-surrendering grace, *Adhiyajña*, finds its highest embodiment in the forms in which the Supreme from time to time incarnates Himself to teach to mankind the way of salvation.

§ 63. The word "sacrifice" however, as applied to human action, has several meanings in the Bhagavad-gītā. Sometimes it is literally the ritual offering ; sometimes it is the general exercise of the Rule of Works in its normal form ; sometimes it means the performance of other and less orthodox austerities and mystic practices ; but in all these forms it is to be done in the spirit of perfect selflessness. In its highest phase it is the "sacrifice of knowledge," *jñāna-yajña*, the perfect enlightenment of wisdom, love, and faith, wherein the soul casts itself in full

¹ *Taittirīya-saṃhitā* I. vii. 4.

² Compare the Brahmaist version of this idea in iv. 24, and the Vāsudevik version ix. 16.

surrender upon the bosom of the Supreme Knowledge and Love that has been revealed to it after many days (iv. 23-42 ; ix. 15 f.).

Thus in borrowing the Yoga of Patanjali the author of the Bhagavad-gītā has filled its outlines with a new content. For with him the casual deity of the old Yoga is a living God, to whose service is dedicated every act of thought and deed, and by love of whom is inspired the final motive of all works, the hope of the soul's salvation.

Ontology and Theology of the Bhagavad-gītā.

§ 64. The doctrine of our author is a worship of a personal God, combined with a loose system made up of Brahmaist and Sāṃkhya-Yogic elements.¹ It is in its latter aspects that we shall now review it.

Vishṇu-Vāsudeva, the Absolute or Supreme Being, periodically evolves from himself the material and spiritual worlds of conditioned being. Spiritual existence consists of Souls, which are assigned to bodies by the mechanical operation of primal Ignorance and consequent Desire and Works,² but seemingly are not regarded as essentially distinct from one another and from the spiritual element in the macrocosm; they are the various facets of the one World-Soul. Salvation from this

¹ Much that is here paraded under the name of "Sāṃkhya" seems to be not Sāṃkhyan at all, but of miscellaneous origin.

² Compare § 20 above.

cycle of births is to be sought through knowledge of the Supreme, won partly by intellectual, partly by practical activity ;¹ but such knowledge is not of an unqualified entity, as with the Vedāntins, but of a Being possessing infinitely many and infinitely good qualities, the shadow whereof informs the universe with a degree of ideal verity.² The emancipated soul becomes "like in quality" (*sadharma*) to the Supreme (xiv. 2).

§ 65. The fine stanzas in which our author describes the nature of *Ātman* (ii. 11-30) are almost wholly Upanishadic.³ They set forth the doctrine that the *Ātman*, the Self, soul or essential element of conscious being, is immortal, unaffected by any conditions of conscious experience. The vague words of verse 17 imply that it is fundamentally one with the Universal Self or World-Soul ; and nothing is said to suggest that the individual Souls are permanently distinct one from another, as the Sāṃkhyan and Vāsudevīk orthodoxies maintain. Though our author at once assures us that his is Sāṃkhya doctrine (v. 39), in reality it is merely Upanishadic. Somewhat nearer to the Sāṃkhya is the description of the World-Soul in xv. 7 ff.⁴

¹ See above, § 60.

² See above, § 48.

³ It is characteristic that verses 19 and 20 are borrowed from the Kāṭha Upanishad I. ii. 18 and 19, and verse 29 is modelled upon the Kāṭha I. ii. 7.

⁴ The word *jīva-loke*, "in the world of souls" (xv. 7), refers only to the various phases of the World-Soul manifested in different bodies.

Quite Brahmaist is iv. 24, which describes the sacrifice itself as a form of Brahma (see above, § 62), as well as the frequent use of *Brahma* and kindred terms and the occasional mention of *extinction* as the goal of religious striving (see also above, § 60). The pantheistic intuition of Brahma the universal Self beheld in the thinker's self—the culminating point of the older Upanishads—is often described, and nowhere more forcibly than in chapters v., vi., and xiii.

§ 66. Later our author introduces us to the special doctrines of his own church, and claims that Vāsudeva is the All. Firstly, Vāsudeva is the Supreme Being, the Absolute ; secondly, he is the source and essence of universal being.

As Absolute, Vāsudeva is styled "That Brahma," "Brahma," *Akshara* or "the Imperishable," *Para-brahma* or "Supreme Brahma" (viii. 3 f.), *Avyakta* or "the Unshown," *Purushottama* or "Supreme Male" dwelling in the "supreme stage" (viii. 20 ff.; xv. 18), the beginningless being neither existent nor non-existent, omnipresent, the source of All, himself the All (xiii. 12 ff.), *Paramātman* or Supreme Self (vi. 7, etc.).¹

To explain the relation of this Absolute to the universe, the Sāṃkhya categories are introduced. Vāsudeva is said to have secondarily a *Prakṛiti* or material nature,

¹ See above, § 60.

by reason of which all phases of conditioned beings are in Him, though He is not in them, and in another sense they are not in Him (vii. 12; ix. 4 f.). In other words, Vāsudeva as Absolute partially limits Himself, imposing upon a portion of His unconditioned self conditions of determinate being, and thus creates out of Himself a universe which is in a sense distinct from Himself, as the conditioned is distinct from the unconditioned and yet is fundamentally one with Him.¹ As being thus the primal Matter or *Prakṛiti* of the universe, He is of twofold nature. Firstly, He is the physical substrate, whence arise the five elements and the mental faculties of *Buddhi*, *Manas*, and *Ahaṁkāra*—the Material Cause. Secondly, He is the *Jīva-bhūta* of the universe, the World-Soul (*Īśvara*, “the Lord”), and the source or sum of all *jīvas* or individual souls (xv. 7 ff.). In fine, He is the Formal Cause, the essentially cogitable element in all things, the “idea,” much like Plato’s αὐτὸ τὸ ἀγαθόν, as well as the Material Cause, the Cosmic ὕλη (vii. 4 ff.).

The antithesis of Matter and World-Soul is set forth in a Sāṃkhyan strain in xiii. 12-23; and in v. 14-5 our author’s Sāṃkhyan sympathies even move him to deny to the

¹ The statement that Nature and World-Soul are both beginningless (xiii. 19) is strictly Sāṃkhya; but our author means by it only that both are eternal phases in the cosmic manifestation of the Supreme.

Supreme all responsibility for Matter and its functions ! But these inconsequences do not affect his general attitude.

§ 67. Matter as seat of conditioned soul is styled *Kshetra*, "dwelling-place" or "field"; soul as its tenant is called *Kshetrin* or *Kshetrajna*, "master" or "knower of the dwelling-place," and when pantheistically regarded is termed *Īśvara*, "sovereign," and *Jīva-bhūta*, "soul-element" (xiii. 1 ff.; xv. 7 ff.).

The term *Purusha* is also applied, and in a very loose way, alike to individual and cosmic soul and to the Supreme Being (*Parama-purusha*, *Purushottama*). One passage however (xv. 16 ff.) boldly classes both the material and the spiritual divisions of conditioned being as *Purusha*, describing the former as "perishable" and the latter as "imperishable" or "set on high" (*kūṭastha*), and placing above these two the Supreme Self. Here apparently our author's pantheistic feelings have carried him a little too far; viewing the physical world as "the living garment of godhead," he gives the same name to it as to the spirit immanent in it, thus taking the first step towards the Vedantism of Śāṅkara.

§ 68. To this confusion of terms our author was no doubt led by careless reading of Upanishadic texts using *Purusha* for "body" (above, § 9), and even of the *Bṛihad-āraṇyaka* II. iii. The latter lays down that

Brahma (in its conditioned phase) has two forms, a bodily or mortal and a bodiless or immortal. Conditioned Brahma is twofold; it is firstly the Macrocosmic Individual, the sum of physical world-matter inspired by a World-Soul or *Adhidaivata*; and secondly it is the Microcosmic Individual, a particular quantity of matter inspired by a personal soul or *Adhyātma*.¹ The *Adhidaivata* reveals itself as a spiritual being, *Purusha*, in the form of *Hiranyagarbha*, the golden man who is supposed to dwell in the orb of the sun; the *Adhyātma* is manifested as *Purusha* in the human figure seen in the pupil of the eye.² Reading such passages with his usual slovenliness of thought, our author might easily confuse the *Purusha* in either of its phases with the matter informed by it. With the same carelessness he tells us in viii. 3 that *Adhyātma* means *svabhāva*, "own being," and elsewhere uses *svabhāva* for "nature" in the vaguest sense, sometimes even giving to it the meaning of *Prakṛiti*, physical nature or its activity, in the special Sāṃkhya sense.

§ 69. In this connection we may note the

¹ *Adhyātma* corresponds to the later term *pratyag-ātman* (above, §§ 9, 38). It means "relative to *ātman*," i.e. "relative to individual personality"; in this case *ātman* means, not *spirit* as opposed to matter, but the *personality* as a union of spirit and matter, as contrasted with its parts.

² Here, as often, language has led philosophy into childishness. *Purusha* literally means *man* (§ 3).

passage viii. 3-4, where our author describes Vāsudeva in a series of categories. Firstly, He is "That Brahma," "the Imperishable," "the Supreme," or Absolute. Then come the conditioned phases of His being. He is *Adhyātma*, "One over self," and He is *Adhidaivata*, "One over Gods," or "the Male," *Purusha* (above, § 68). He is *Adhibhūta*, "One over Elements," the essential of physical matter; He is *Adhiyajna*, "One over Sacrifice"; and He is *Karma*, the power of Works, which is the specific property of material existence and the direct cause of its various phases (above, § 62, *sub fin.*).

§ 70. The Vāsudevik ontology is again set forth in viii. 18-22 (compare v. 24). Thence we learn that the Absolute or "Supreme Male," also called the higher "Unshown" (*Avyakta*), gives birth to a lower "Unshown," being that is essentially capable of determination but not yet determined, the cosmic material which when associated with the forces of Spirit forms the determinate universe. This scheme is practically that of the Vāsudevik school explained above, § 50.

Similar ideas occur in xiv. 3 f., where Vāsudeva as Supreme Being is termed the Father who lodges the germ of all conditioned being in the "Great Brahma" as womb. The language here suggests an attempt to reconcile Vāsudevik thought with Brahmaism; practically the "Great Brahma"

is the lower "Unshown" of viii. 18 (compare iii. 15, and above, § 62).

§ 71. The doctrine of the passage of souls after death which our author expounds in viii. 23-27 is closely copied from the Chhândogya Upanishad (XV. xv. 5 f. ; V. x.) and the Brihad-āraṇyaka Upanishad (VI. ii. 15 f.). It is in contradiction to the teachings of the Vedānta and Sāṃkhya, and can be reconciled only with the Vāsudevik eschatology explained in § 51.

§ 72. There is little trace of conceptions which are specifically Vedantic. Our author holds as firmly as he can to the Sāṃkhya. Matter is to him a reality. He speaks indeed of *Māyā*; ¹ his *Māyā* however is not Matter itself, as the Vedāntin believes, but the mode in which Matter, itself a profound verity, is apprehended by the mind. It is the cosmic illusion of *Māyā*, the effect of the Lord's rule, that blinds the eyes of the unwise to the relation between the two eternal verities, Matter and Spirit (vii. 14, 15), and thus moves them through Desire to Works, whereby they themselves spin the threads of destiny on which they dance like puppets under the hand of the Lord (xviii. 61). And as Matter itself is to the Lord as clay in the potter's hand, He moulds it to wear this wondrous semblance, and joins to it His own Spirit, to create a world of darkness, that light may dawn therein for

¹ See above, § 32 ff., 66.

the elect (vii. 25); nay, in His love and power He even stoops to clothe in it somewhat of His own essence, and comes on earth in mortal shape to guide men from darkness into light (iv. 6). This is not Vedānta. It is the pantheist's reconciliation of free-will under grace with predestination; and in faith alone can it be justified.

If the greatness of a book be measured by its power over the souls of men, then assuredly the Gītā is a great book. Yet if we apply to it the standard of criticism, it cannot be ranked with the great classics. Its thought is confused, its utterance loose and rambling. The learning that it parades is shallow and ill assorted. Neither does its style call for praise; it shambles through the long reaches of monotonous *anushtubh* metre in the clumsy manner of the old Epic—wordy, prosaic, and jejune. At rare intervals indeed it breaks out into utterances of deep poetic intensity and thrilling melody; but these are almost always echoes of voices from the past, and as a rule may be traced back to some Upanishad.

Nevertheless for wellnigh two thousand years this feeble voice has swayed with ever-growing power the mind and heart of India. Millions have heard it, read it, taught it, and found in it largest hope for the soul's Godward striving. And their belief has not been utterly vain; for the Gītā has a gospel to de-

liver, telling of a consecration of life's every work to the selfless service of God, and an Infinite Love that at every place and every time pours forth its illimitable grace to all that seek after it.

BHAGAVAD-GĪTĀ

THE LORD'S SONG

LESSON THE FIRST

DHRITARĀSHṬRA SPAKE :—

Meeting for strife in the Field of the Law,
the Kuru-Field, what did my men and
Pāṇḍu's folk, O Sanjaya? 1

SANJAYA SPAKE :—

In sooth King Duryodhana, when he
beheld the marshalled host of Pāṇḍu's
folk, went unto his master and spake this
word :— 2

“ Look, Master, upon this mighty host of
Pāṇḍu's sons marshalled by Drupada's son,
thy wise disciple. 3

Therein are men of valour, mighty archers
like to Bhīma and Arjuna in the fray—
Yuyudhāna, Virāṭa, Drupada lord of the
great chariot, 4

Dhṛiṣṭaketu, Chekitāna, the stout King of
Kāśī, Purujit, Kuntibhoja, and the lord of
the Śibis, mighty among men ; 5

Yudhāmanyu the bold, stout Uttamaujas,
Subhadra's son, Draupadī's sons, all lords of
great chariots. 6

But mark, O noblest of Brahmans, the captains of my host who most excel; I speak to recall their names to thee:— 7

thou, and Bhīshma, Karna, Kṛipa the war-winner, Aśvatthāman, Vikarna, and Soma-datta's son, 8

also many other mighty men there be that have offered up their lives for me, wielding many sorts of weapons, all right cunning in the fight. 9

Guarded by Bhīshma, this our host cannot be coped with; guarded by Bhīma, yonder host of theirs can be coped with. 10

So stand ye all in due order, each in his place, and guard Bhīshma." 11

Arousing in him joy, the Kuru elder, the grandsire majestic, blew his conch, ringing a high blast of lion-roar. 12

Thereupon conchs, drums, tambours, gongs, and trumpets straightway struck up; and wild was the sound that rose. 13

Then Madhu's Lord and Pāṇḍu's son, standing in a great car yoked with white steeds, blew each his glorious conch. 14

The High-Haired One blew "Pāñcha-janya," the Wealth-Winner blew "God's Gift"; the doer of grim deeds, Wolf-Bowel, blew the great conch "Paṇḍra." 15

Kuntī's son, King Yudhishtira, blew "Eternal-Victory"; Nakula and Sahadeva blew "Sweet-Sound" and "Gem-Blossom." 16

The Kāśī-King, peerless bowman, and Śikhaṇḍin lord of the great car, Dhṛish-

ṭadyumna, Virāṭa, and Sātyaki the uncon-
quered, 17

Drupada and Draupadī's sons together, O
lord of earth, and Subhadrā's stout-armed
son blew each his conch. 18

The wild roar cleft the hearts of Dhṛita-
rāshṭra's folk, and made the heavens and the
earth ring. 19

Then the Lord of the Ape-Banner, Pāṇḍu's
son, seeing Dhṛitarāshṭra's folk standing in
array with all weapons set forth, took up his
bow, 20

and then, O lord of earth, he spake this
word to the High-Haired One.

ARJUNA SPAKE:—

"Set thou my chariot, O Never-Falling,
midway between the two armies, 21

whiles I behold these that stand in array
wishful for battle, with whom I must strive
in this toil of war, 22

and I mark them that are come together
here for battle, to do the pleasure of Dhṛita-
rāshṭra's ill-judging son." 23

SANJAYA SPAKE:—

Thus bidden by the Wearer of the Hair-
Knot, O thou of Bharata's race, the High-
Haired One set the peerless chariot midway
between the two armies, 24

before Bhīshma, Droṇa, and all the princes
of the earth, and thus he spake: "Behold
these Kurus come together, O Pṛithā's son." 25

There Pṛithā's son saw standing fathers,

grandsires, teachers, uncles, brethren, sons,
grandsons, and comrades, 26

fathers-in-law and friends, in either host.
Beholding all these kinsfolk in counter-
array, 27

Kuntī's son was stricken with exceeding
compassion, and in despair spake thus :

ARJUNA SPAKE:—

“As I look, O Kṛishṇa, upon these kins-
folk meeting for battle, 28

my limbs fail and my face withers.
Trembling comes upon my body, and up-
standing of the hair ; 29

Gāṇḍīva falls from my hand, and my skin
burns. I cannot stand in my place ; my
mind is as if awirl. 30

Contrary are the omens that I behold, O
Long-Haired One. I see no blessing from
slaying of kinsfolk in strife ; 31

I desire not victory, O Kṛishṇa, nor king-
ship, nor delights. What shall avail me
kingship, O Lord of the Herds, or pleasures,
or life ? 32

They for whose sake I desired kingship,
pleasures, and delights stand here in battle-
array, offering up their lives and sub-
stance— 33

teachers, fathers, sons, likewise grandsires,
uncles, fathers-in-law, grandsons, brothers-in-
law, kinsmen also. 34

These though they smite me I would not
smite, O Madhu-Slayer, even for the sake of

empire over the Three Worlds, much less for the sake of the earth. 35

What pleasure can there be to us, O Troubler of the Folk, from slaughter of Dhṛitarāshṭra's folk? Guilt in sooth will lodge with us for doing these to death with armed hand. 36

Therefore it is not meet that we slay Dhṛitarāshṭra's folk, our kinsmen; for if we do to death our own kith how can we walk in joy, O Lord of Madhu? 37

Albeit they, whose wits are stopped by greed, mark not the guilt of destroying a stock and the sin of treason to friends, 38

yet how, O Troubler of the Folk, shall not we with clear sight see the sin of destroying a stock, so that we be stayed from this guilt? 39

In the destruction of a stock perish the ancient Laws of the stock; when Law perishes, Lawlessness falls upon the whole stock. 40

When Lawlessness comes upon it, O Kṛishṇa, the women of the stock fall to sin; and from the women's sinning, O thou of Vṛishṇi's race, castes become confounded. 41

Confounding of caste brings to hell alike the stock's slayers and the stock; for their Fathers fall when the offerings of the cake and the water to them fail. 42

By this guilt of the destroyers of a stock, which makes castes to be confounded, the

everlasting Laws of race and Laws of stock
are overthrown. 43

For men the Laws of whose stock are
overthrown, O Troubler of the Folk, a
dwelling is ordained in hell; thus have we
heard. 44

Ah me! a heavy sin have we resolved to
do, that we strive to slay our kin from lust
after the sweets of kingship! 45

It were more comfortable to me if Dhṛita-
rāshṭra's folk with armed hand should slay
me in the strife unresisting and weapon-
less." 46

SANJAYA SPAKE:—

So spake Arjuna, and sate down on the
seat of his chariot in the field of war; and
he let fall his bow and arrows, for his heart
was heavy with sorrow. 47

*Thus ends the First Lesson, intituled "The
Rule of Arjuna's Despair," in the Com-
munion of the Blest Kṛishṇa and
Arjuna, which is the Teaching-
Book of the Rule, the Know-
ledge of Brahma, the Dis-
courses of the Blest
Bhagavad-Gītā.*

LESSON THE SECOND

SANJAYA SPAKE :—

So was he stricken by compassion and despair, with clouded eyes full of tears ; and the Slayer of Madhu spake to him this word. 1

THE LORD SPAKE :—

“Wherefore, O Arjuna, hath come upon thee in thy straits this defilement, such as is felt by the ignoble, making not for heaven, begetting dishonour? 2

Fall not into unmanliness, O Prithā's son ; it is unmeet for thee. Cease from this base faintness of heart and rise up, O affrighter of the foe !” 3

ARJUNA SPAKE :—

“O Madhu's Slayer, how shall I contend in the strife with my arrows against Bhishma and Droṇa, who are meet for honour, O smiter of foes? 4

Verily it were more blest to eat even the food of beggary in this world, without slaughter of noble masters ; were I to slay my masters, I should enjoy here but wealth and loves—delights sullied with blood. 5

We know not which is the better for us, whether we should overcome them or they

overcome us ; before us stand arrayed Dhṛitarāshṭra's folk, whom if we slay we shall have no wish for life. 6

My soul stricken with the stain of unmanliness, my mind all unsure of the Law, I ask thee—tell me clearly what will be the more blest way. I am thy disciple ; teach me, who am come to thee for refuge. 7

I behold naught that can cast out the sorrow that makes my limbs to wither, though I win to wide lordship without rival on earth and even to empire over the gods." 8

So spake to the High-Haired One the Wearer of the Hair-Knot, affrighter of foes ; "I will not war," he said to the Lord of the Herds, and made an end of speaking. 9

And as he sate despairing between the two hosts, O thou of Bharata's race, the High-Haired One with seeming smile spake to him this word. 10

THE LORD SPAKE :—

"Thou hast grieved over them for whom grief is unmeet, though thou speakest words of understanding. The learned grieve not for them whose lives are fled nor for them whose lives are not fled. 11

Never have I not been, never hast thou and never have these princes of men not been ; and never shall time yet come when we shall not all be. 12

As the Body's Tenant goes through childhood and manhood and old age in this body,

so does it pass to other bodies; the wise man is not confounded therein. 13

It is the touchings of the senses' instruments, O Kuntī's son, that beget cold and heat, pleasure and pain; it is they that come and go, that abide not; bear with them, O thou of Bharata's race. 14

Verily the man whom these disturb not, indifferent alike to pain and to pleasure, and wise, is meet for immortality, O chief of men. 15

Of what is not there cannot be being; of what is there cannot be aught but being. The bounds of these twain have been beheld by them that behold the Verity. 16

But know that That which pervades this universe is imperishable; there is none can make to perish that changeless being. 17

It is these bodies of the everlasting, unperishing, incomprehensible Body-Dweller that have an end, as it is said. Therefore fight, O thou of Bharata's race. 18

He who deems This to be a slayer, and he who thinks This to be slain, are alike without discernment; This slays not, neither is it slain. 19

This never is born, and never dies, nor may it after being come again to be not; this unborn, everlasting, abiding Ancient is not slain when the body is slain. 20

Knowing This to be imperishable, everlasting, unborn, changeless, O son of Pṛithā,

how and whom can a man make to be slain,
or slay? 21

As a man lays aside outworn garments
and takes others that are new, so the Body-
Dweller puts away outworn bodies and goes
to others that are new. 22

Weapons cleave not This, fire burns not
This, waters wet not This, wind dries it
not. 23

Not to be cleft is This, not to be burned,
nor to be wetted, nor likewise to be dried;
everlasting is This, dwelling in all things, firm,
motionless, ancient of days. 24

Unshown is This called, unthinkable This,
unalterable This; therefore, knowing it in
this wise, thou dost not well to grieve. 25

So though thou deemest it everlastingly
to pass through births and everlastingly
through deaths, nevertheless, O strong of
arm, thou shouldst not grieve thus. 26

For to the born sure is death, to the dead
sure is birth; so for an issue that may not
be escaped thou dost not well to sorrow. 27

Born beings have for their beginning the
unshown state, for their midway the shown,
O thou of Bharata's race, and for their end-
ing the unshown; what lament is there for
this? 28

As a marvel one looks upon This; as a
marvel another tells thereof; and as a marvel
another hears of it; but though he hear of
This none knows it. 29

This Body's Tenant for all time may

not be wounded, O thou of Bharata's stock,
in the bodies of any beings. Therefore thou
dost not well to sorrow for any born beings. 30

Looking likewise on thine own Law, thou
shouldst not be dismayed; for to a knight there
is no thing more blest than a lawful strife. 31

Happy the knights, O son of Prithā, who
find such a strife coming unsought to them
as an open door to Paradise. 32

But if thou wilt not wage this lawful battle,
then wilt thou fail thine own Law and thine
honour, and get sin. 33

Also born beings will tell of thee a tale of
unchanging dishonour; and to a man of
repute dishonour is more than death. 34

The lords of great chariots will deem thee
to have held back from the strife through
fear; and thou wilt come to be lightly
esteemed of those by whom thou wert erst-
while deemed of much worth. 35

They that seek thy hurt will say many
words of ill speech, crying out upon thee
for thy faintness; now what is more grievous
than this? 36

If thou be slain, thou wilt win Paradise;
if thou conquer, thou wilt have the joys of
the earth; therefore rise up resolute for the
fray, O son of Kuntī. 37

Holding in indifference alike pleasure and
pain, gain and loss, conquest and defeat, so
make thyself ready for the fight; thus shalt
thou get no sin. 38

This understanding has been told to thee

according to the School of the Count ; now hear of that understanding according to the School of the Rule, by rule of which, O son of Prīthā, thou shalt cast off the bond of Works. 39

Herein there is no failing of enterprise, nor backsliding. Even a very little of this Law saves from the great dread. 40

One and sure is the understanding that is herein, O son of the Kurus ; but many-branched and endless are the understandings of the unsure. 41

That flowery speech, O son of Prīthā, which is spoken by the undiscerning, who hold fast to the words of the Veda, and say "there is naught else," 42

whose spirit is all lust, whose supreme end is Paradise,—(speech) appointing births as meed of Works, and dwelling much on various rites for reaching pleasure and empire— 43

that (speech) steals away the wit of such lusters after pleasure and empire, and their understanding, being not sure, cannot be brought to concent. 44

The Vedas' realm is the Three Moods. Be thou not of the Three Moods, O Arjuna, be without the Pairs, abiding in everlasting Goodness, neither winning nor hoarding, possessed of Self. 45

As much profit as is in a pool of waters gathered from all sides lies in all the Vedas, for the discerning Brahman.

In Works be thine office ; in their fruits must it never be. Be not moved by the fruits of Works ; but let not attachment to worklessness dwell in thee. 47

Abiding under the Rule and casting off attachment, O Wealth-Winner, so do thy Works, indifferent alike whether thou gain or gain not. Indifference is called the Rule. 48

For Work is far lower than the Rule of the Understanding, O Wealth-Winner. Seek refuge in the Understanding ; base are they who are moved by fruits. 49

Under the Rule of the Understanding a man leaves behind him here alike good deeds and ill. Therefore set thyself to the Rule ; skill in Works is the Rule. 50

For under the Rule of the Understanding prudent men regard not fruits of Works, and loose themselves from the bond of Birth, and go to a land where no sickness is. 51

When thine Understanding shall have passed through the broil of confusion, then thou wilt come into discontent with the things that thou shalt hear and hast heard. 52

When thine Understanding, that erstwhile swayed unbalanced by reason of what thou hast heard, shall stand firm and moveless in content, then shalt thou come into the Rule." 53

ARJUNA SPAKE :—

“What are the words for the man of abid-

ing wisdom who stays in concert, O Long-Haired One? What will the man of abiding wisdom say? How shall he sit or walk?" 54

THE LORD SPAKE:—

"When one leaves all the loves that dwell in the Mind, O son of Prithā, and is gladdened only in his Self by his Self, then he is said to be of abiding wisdom. 55

He whose mind is undismayed in pain, who is freed from longings for pleasure, from whom passion, fear, and wrath have fled, is called a man of abiding prudence, a saintly man. 56

He who is without affection for aught, and whatever fair or foul fortune may betide neither rejoices in it nor loathes it, has wisdom abidingly set. 57

When such a one draws in his sense-instruments altogether from the objects of the sense-instruments, as a tortoise draws in its limbs, he has wisdom abidingly set. 58

The ranges of sense vanish away from a body-dweller who haunts them not, save only relish; and at sight of the Supreme the relish likewise passes away from him. 59

For though the prudent man strive, O son of Kuntī, his froward instruments of sense carry away his mind perforce. 60

Let him hold all these in constraint and sit under the Rule, given over to Me; for he who has his sense-instruments under his sway has wisdom abidingly set. 61

In the man whose thoughts dwell on the ranges of sense arises attachment to them ; from attachment is born love ; from love springs wrath. 62

From wrath is confusion born ; from confusion wandering of memory ; from breaking of memory wreck of understanding ; from wreck of understanding a man is lost. 63

But he who walks through the ranges of sense with sense-instruments severed from passion and hatred and obedient to the Self, and possesses his Self in due order, comes to clearness. 64

In clearness it comes about that all pains in him vanish away ; for in them whose minds are clear the Understanding is utterly steadfast. 65

In him who is not under the Rule is no understanding ; in him who is not under the Rule is no inspiration ; in him who feels no inspiration peace is not ; in him who has not peace whence can there be joy ? 66

For if a man's mind move under the sway of errant sense-instruments, it sweeps away his enlightenment, as the wind a ship on the waters. 67

Therefore he only who utterly holds back his sense-instruments from sense-objects, O mighty-armed one, has wisdom abidingly set. 68

In the night of all born beings the austere man is awake ; the time when born beings

are awake is night to the saintly man who has vision. 69

He whom all loves enter as waters enter the full and immovably established ocean wins to peace ; not so the lover of loves. 70

The man who casts off all desires and walks without desire, with no thought of a *Mine* and of an *I*, comes unto peace. 71

This is the state of abiding in Brahma, O son of Prithā. He that has come therein is not confounded ; if even at his last hours he dwell in it, he passes to extinction in Brahma." 72

Thus ends the Second Lesson, intituled "The Rule of the School of the Count," in the Communion of the Blest Kṛishṇa and Arjuna, which is the Teaching-Book of the Rule, the Knowledge of Brahma, the Discourses of the Blest Bhagavad-Gītā.

LESSON THE THIRD

ARJUNA SPAKE :—

"If thou deemest Understanding more excellent than Works, O Troubler of the Folk, then wherefore dost thou engage me in a grim work, O Long-Haired One? 1

Thou confoundest my understanding with

seemingly tangled utterance ; tell me surely the one thing whereby I shall win to bliss." 2

THE LORD SPAKE:—

"In this world is a twofold foundation declared of old by Me, O sinless one, in the Knowledge-Rule of the School of the Count and the Work-Rule of the School of the Rule. 3

Without undertaking Works no man may possess worklessness, nor can he come to adeptship by mere casting-off of works. 4

For no man ever, even for a moment, abides workless ; everyone is perforce made to do work by the Moods born of Nature. 5

He who sits with his sense-instruments of action restrained but with his mind dwelling on the objects of the sense-instruments is said to be a deluded soul, a walker in vain ways. 6

But he is more excellent who, having the sense-instruments under control of the mind, engages his sense-instruments of action on the Rule of Works, free from attachment, O Arjuna. 7

Do thine ordained Work ; for work is more excellent than no-work. Even the subsistence of thy body cannot be won from no-work. 8

This world is fettered by works, save in the Work that has for its end the Sacrifice. Work to this end do thou fulfil, O son of Kuntī, freed from attachment. 9

The Lord of Beings aforetime, creating

beings together with the Sacrifice, spake thus: "By this increase your kind; be this the milch-cow of your desires. 10

With this comfort ye the Gods, and let the Gods comfort you; comforting one another, ye shall get supreme bliss. 11

For the Gods, comforted by the Sacrifice, shall give to you the pleasures of your desire. He that enjoys these their gifts without giving to them is a thief. 12

Good folk that eat what is left over from the Sacrifice are released from all defilements; but they that dress food only for themselves are evildoers, and eat sin." 13

From food are born beings; from rain arises food; from Sacrifice comes rain; and from Works does Sacrifice arise. 14

Know that Works arise from Brahma; Brahma is born of the Imperishable; therefore Brahma, the everlasting, who abides in all things, has his seat in the Sacrifice. 15

Thus is the cycle made to revolve, and he who joins not in its course here, O son of Prithā, lives in vain, his life being sin and his delight being from the sense-instruments. 16

But for the man whose delight is in Self, who is contented with Self, and is glad of Self, there is naught for which he should work. 17

He has indeed no object here either in work or no-work, nor do his purposes lie with any of born beings. 18

Therefore fulfil ever without attachment

the Work that thou hast to do ; for the man that does his Work without attachment wins to the Supreme. 19

For it was with Works that Janaka and others came unto adeptship ; thou too shouldst do them, considering the order of the world. 20

Whatsoever the noble man do, that same the other folk do ; whatever he make his standard, that the world obeys. 21

There is naught in the Three Worlds, O son of Prithā, that I must needs do, naught that I have not gotten or that I shall not get ; yet do I abide in work. 22

For if I should not abide ever unwearying in work, O son of Prithā, men would altogether follow in my way ; 23

these worlds would perish, if I should not do works ; I should make confusion, and bring these beings to harm. 24

As do the unwise, attached to works, O thou of Bharata's race, so should the wise do, but without attachment, seeking to establish order in the World. 25

He should not bring about a rift in the understanding of the unwise who are attached to works ; the sage should approve all works, fulfilling them under the Rule. 26

Works are done altogether by the Moods of Nature ; but he whose Self is confounded by the thought of an *I* imagines "*I* am the doer thereof." 27

But he that knows the Verity of the two

orders of Moods and Works, O mighty-armed one, judges that Moods dwell in Moods, and has no attachment. 28

Confounded by the Moods of Nature, men are attached to the Works of the Moods ; the man of perfect knowledge should not shake these dull men of imperfect knowledge. 29

Casting off all thy Works upon Me with thy mind on the One over Self, be thou without craving and without thought of a *Mine*, and put away thy fever and fight. 30

The men who ever fulfil this my teaching, possessed of faith and unmurmuring, are released from Works. 31

But know that they who murmur at this my teaching and fulfil it not are confounded in all knowledges, mindless, and lost. 32

Even the man of knowledge does acts like to his own Nature ; all born beings follow Nature ; what can repression do ? 33

Passion and loathing are appointed to the object of each several sense-instrument ; one should not come under the sway of these twain, for they are foes in his path. 34

There is more happiness in doing one's own Law without excellence than in doing another's Law well. It is happier to die in one's own Law ; another's Law brings dread." 35

ARJUNA SPAKE :—

“Then what stirs this or that man to walk in sin, moved even against his will as though by violence, O thou of Vṛishṇi's race?” 36

THE LORD SPAKE :—

“It is love, it is wrath, sprung from the Fiery Mood, mighty to devour, mighty to sin; know this to be the foe here. 37

As fire is covered over by smoke, as a mirror by foulness, as a germ by a membrane, so is this world covered over thereby. 38

The knowledge of the wise man, O son of Kuntī, is covered over by this his everlasting changeling foe, unquenchable and insatiable. 39

The sense-instruments, mind, and understanding, they say, are its seat; by these it confounds the Body's Tenant, covering over knowledge. 40

Therefore do thou first by constraint of the sense-instruments, O Bharata-prince, loose thyself from this sinful one that destroys knowledge and discernment. 41

The sense-instruments, they say, are high; higher than the sense-instruments is the mind; higher than the mind is understanding; but higher than understanding is This. 42

Thus, knowing Self to be higher than

understanding, and supporting by Self thy self, O mighty-armed one, slay this changeling foe so hard to reach." 43

Thus ends the Third Lesson, intituled "The Rule of Works," in the Communion of the Blest Kṛishṇa and Arjuna, which is the Teaching-Book of the Rule, the Knowledge of Brahma, the Discourses of the Blest Bhagavad-Gītā.

LESSON THE FOURTH

THE LORD SPAKE :—

"This unaltering Rule I declared to Vivasvat; Vivasvat declared it to Manu, and Manu told it to Ikshvāku. 1

Thus was this Rule passed down in order, and kingly sages learned it; but by length of time, O affrighter of the foe, it has been lost here. 2

Now is this ancient Rule declared by Me to thee, for that thou art devoted to Me and friend to Me; for it is a most high mystery." 3

ARJUNA SPAKE :—

"Near was thy birth, and far-off was the birth of Vivasvat. How may I understand that thou didst declare it in the beginning?" 4

THE LORD SPAKE :—

“ Many births of Me and thee have passed,
O Arjuna. I know them all ; but thou
knowest them not, O affrighter of the foe. 5

Though birthless and unchanging of
essence, and though lord of born beings, yet
in My sway over the Nature that is Mine
own I come into birth by My own Magic. 6

For whensoever the Law fails and lawless-
ness uprises, O thou of Bharata's race, then
do I bring Myself to bodied birth. 7

To guard the righteous, to destroy evil-
doers, to establish the Law, I come into
birth age after age. 8

He who knows in verity My divine birth
and works comes not again to birth when
he has left the body ; he comes to Me, O
Arjuna. 9

Many, freed from passion, fear, and wrath,
instinct with Me, making their home in Me,
and cleansed by the mortifications of know-
ledge, have come into My Being. 10

With them that seek Me I deal in like
measure ; mortals altogether follow in My
path, O son of Prithā. 11

In desire for their Works to bear fruit
do men here offer sacrifice to gods ; for
speedily is fruit born of Works in the world
of mortality. 12

The Four Castes were created by Me
according to the orders of Moods and Works ;
know that I am indeed the doer of that work,
yet no worker, unchanging. 13

Works defile Me not ; in Me is no longing for fruit of Works. He who recognises Me as such is not fettered by Works. 14

With such knowledge Works were done by former seekers after deliverance ; therefore do thou likewise Works as were done by former men in former days. 15

What is Work, what No-Work ? Herein even seers are bewildered. That Work I will declare to thee, by knowledge whereof thou shalt be delivered from ill. 16

For of Work there should be heed, and of Ill-Work there should be heed, and of No-Work there should be heed ; devious is the course of Work. 17

He who beholds in Work No-Work, and in No-Work Work, is the man of understanding among mortals ; he is in the Rule, a doer of perfect work. 18

The man whose every motion is void of love and purpose, whose Works are burned away by the fire of Knowledge, the enlightened call 'learned.' 19

Free from attachment to fruit of Works, everlastingly contented, unconfined, even though he be engaged in Work he does not Work at all. 20

Whoso, being without craving, restrained of mind, surrendering all possessions, does but work of the body's office, gets no defilement. 21

Happy in what chance brings him, beyond the Pairs, void of envy, indifferent alike

whether he gain or gain not, even in working he becomes not fettered. 22

In one who, being void of attachment, delivered, and possessing a mind established in knowledge, yet fulfils the Sacrifice, all Works vanish away. 23

Brahma is the deed of sacrifice ; Brahma is the oblation, by Brahma offered in the fire that is Brahma ; and to Brahma shall he go who dwells in concent with the Works that are Brahma. 24

Some there be, men of the Rule, that worship the Sacrifice to the gods ; some with the Sacrifice offer sacrifice in the fire which is Brahma. 25

Some offer the ear and other sense-instruments in the fires of constraint ; others offer sound and other ranges of sense in the fires of the sense-instruments. 26

Others offer the works of all sense-instruments and works of breath in the knowledge-kindled fire of the Rule that is constraint in Self. 27

Other anchorites there are, strict of vows, who make offering of substance, or of mortification, or of the Rule, or of the knowledge of their scripture-reading. 28

Others offer the outward breath in the inward breath, or the inward breath in the outward breath ; or they set themselves to constraint of breath by staying the course alike of outward and inward breath. 29

Others, restricting their food, offer breaths

in breaths. All these, knowers of sacrifice, cleanse away their defilements by sacrifice. 30

Feeding on the ambrosial remains of sacrifice, they come to the ancient Brahma. This world is not for him who offers no sacrifice; how then should another be for him, O best of Kurus? 31

Thus manifold are the Sacrifices set forth in the mouth of Brahma. Know that they are all born of Works; with this knowledge shalt thou be delivered. 32

There is more bliss in sacrifice of knowledge than in sacrifice of substance, O Wealth-Winner; all Works without limit, O son of Prithā, are contained in knowledge. 33

Know thou that for reverence, for asking, and for service men of knowledge who behold the Verity will teach thee this knowledge. 34

Knowing that, thou wilt never again fall into such bewilderment, O son of Pāṇḍu; by that thou wilt see born beings altogether in thy Self, and likewise in Me. 35

Even though thou shouldst be of all sinners the greatest evildoer, thou shalt be by the boat of knowledge carried over all evil. 36

As a kindled fire makes its fuel into ashes, O Arjuna, so the fire of knowledge makes into ashes all Works. 37

For there is naught here that is like in power of cleansing to knowledge; this the

adept of the Rule himself finds after many days in his Self. 38

Knowledge he wins who has faith, who is devoted, who restrains the instruments of sense ; having won knowledge, he speedily comes to supreme peace. 39

He perishes who has not knowledge or faith, who is all unbelief ; neither this world nor the world beyond nor pleasantness is for him who is unbelieving. 40

But Works fetter not him who has cast off Works under the Rule, who has cleft unbelief by knowledge, and possesses his Self, O Wealth-Winner. 41

Therefore arise, O thou of Bharata's race, and set thyself to the Rule, cleaving with the sword of knowledge this unbelief in Self, born of ignorance, that lodges in thy heart." 42

Thus ends the Fourth Lesson, intituled "The Rule of Knowledge and Casting-off of Works," in the Communion of the Blest Kṛishṇa and Arjuna, which is the Teaching-Book of the Rule, the Knowledge of Brahma, the Discourses of the Blest Bhagavad-Gītā.

LESSON THE FIFTH

ARJUNA SPAKE :—

“Thou tellest, O Kṛishṇa, of casting-off of Works and again of the Rule ; declare to me surely which of these is the happier.” 1

THE LORD SPAKE :—

“Casting-off of Works and Rule of Works both lead to bliss ; but of these the Rule of Works is higher than casting-off of Works. 2

He who hates not and desires not should be deemed to have everlastingly cast off works ; for he who knows not the Pairs, O mighty-armed one, is easily delivered from the fetter. 3

The simple speak of the School of the Count and the School of the Rule as diverse, but not so the learned ; he that has meetly set himself thereto finds the same fruit from either. 4

The place won by the men of the Count is likewise reached by the Rule-men ; he who sees the School of the Count and the School of the Rule to be one sees indeed. 5

But it is hard to win to casting-off of Works without the Rule, O mighty-armed one. The holy man who follows the Rule speedily comes to Brahma. 6

Following the Rule, cleansed of spirit, victorious over himself, holding the sense-instruments under his sway, his Self become

the Self of all born beings, he is not defiled though he do Works. 7

The knower of the Verity following the Rule will wot well that he does not Works at all though he see, hear, touch, smell, eat, walk, sleep, breathe, 8

speak, loose, seize, open or close his eyes; for he bears in mind that the sense-instruments dwell in the objects of the sense-instruments. 9

He who in doing Works lays his works on Brahma and puts away attachment is not defiled, as the lotus-leaf is unsullied by the water. 10

With body, mind, understanding, and bare sense-instruments the Men of the Rule do their Works to purify the Self, putting away attachment. 11

Following the Rule, putting aside the fruit of Works, one wins to fundamental peace; following not the Rule, attached by the workings of Desire to fruits, one becomes bound. 12

When one has cast off by power of mind all Works, the body-dweller abides in pleasantness and mastery in the nine-gated city, neither working nor moving to work. 13

The Lord creates not for the world either power of work, or works, or union of fruit with works; it is its own Nature that moves. 14

The Supreme takes unto Himself no sin of any man, and likewise no good deed. Knowledge is covered over by ignorance, whereby creatures are confounded. 15

But to them in whom this ignorance of Self is by knowledge dispelled, knowledge sun-like reveals the Supreme Verity. 16

With understanding set on That, with Self at one with That, with heart in That, with That for their supreme path, cleansed of defilement by knowledge, they return never again. 17

The learned look with indifference alike upon a wise and courteous Brahman, a cow, an elephant, a dog, or an outcast man. 18

They are victorious over birth in this world whose minds abide in indifference; for Brahma is stainless and indifferent, and therefore they abide in Brahma. 19

Firm of understanding, unbewildered, the knower of Brahma, who abides in Brahma, will not rejoice when pleasant things befall nor be dismayed when things unpleasing betide him. 20

His spirit unattached to outward touch, he finds in his Self pleasantness; his spirit following the Brahma-Rule, he is fed with undying pleasantness. 21

For the delights born of touch, having beginning and end, are in truth founts of pain, O son of Kuntī; the enlightened man has no joy in them. 22

He who has strength to bear here ere release from the body the passion born of love and wrath, is of the Rule, he is a happy man. 23

The man of the Rule that has joy within,
pleasance within, and light within becomes
Brahma and wins to extinction in Brahma. 24

Extinction in Brahma do saints win in
whom impurity is destroyed, that have cleft
unbelief, strict of soul, delighting in the weal
of all born beings. 25

Strict-minded saintly men, who have cast
away love and wrath, and know the Self,
are compassed around by extinction in
Brahma. 26

Putting outward touchings without and
the eyes in the midst of the brows, making
the outward and the inward breaths equal in
their course within the nostrils, 27

the saintly man subdued in sense-instru-
ments, mind, and understanding, who has
made deliverance his supreme goal and is
ever void of desire, fear, and wrath, is in
truth delivered. 28

Knowing that I am He whom sacrifice and
austerity touch, the great lord of all worlds,
the friend of all born beings, he wins to
peace." 29

*Thus ends the Fifth Lesson, intituled "The
Rule of Casting-Off," in the Communion
of the Blest Kṛishṇa and Arjuna,
which is the Teaching-Book of
the Rule, the Knowledge
of Brahma, the Dis-
courses of the Blest
Bhagavad-Gītā.*

LESSON THE SIXTH

THE LORD SPAKE:—

“One that does his appointed works without heed to fruit of works is both a Caster-off of Works and a Man of the Rule; not so the fireless, workless man. 1

Know thou, O son of Pāṇḍu, that what men call Casting-off is the Rule; for none becomes a man of the Rule without he cast off purpose. 2

For the saintly man who seeks to rise on the Rule, Works are said to be the means; after he has risen on the Rule, calm is said to be the means. 3

For when one clings not to the objects of the sense-instruments and to works, and has cast off all purposes, then is he said to have *risen on the Rule*. 4

He shall by Self lift up himself, nor let himself sink; for a man's self has no friend but Self, no foe but Self. 5

The Self is friend to that self that has by self conquered self; but Self will be a very foe warring against him who possesses not his self. 6

In him that has conquered self and come to peace the Supreme Self abides in concert, alike in cold and heat, in joy and sorrow, in honour and dishonour. 7

With spirit contented in knowledge and discernment, set on high, victorious over the

sense-instruments, the Man of the Rule to whom clods, stones, and gold are alike is said to be *under the Rule*. 8

Most excellent is he whose understanding is indifferent alike to the friend, the lover, the enemy, the indifferent, the one facing both ways, the hateful, and the kinsman, alike to the good and the evil. 9

The Man of the Rule shall ever hold himself under the Rule, abiding alone in a secret place, utterly subdued in mind, without craving and without possessions. 10

On a pure spot he shall set for himself a firm seat, neither over-high nor over-low, and having over it a cloth, a deer's skin, and *kuśa* grass. 11

On this couch he shall seat himself with thought intent and the workings of mind and sense-instruments restrained, and shall for purification of spirit labour on the Rule. 12

Firm, holding body, head, and neck in unmoving equipoise, gazing on the end of his nose, and looking not round about him, 13

calm of spirit, void of fear, abiding under the vow of chastity, with mind restrained and thought set on Me, so shall he sit that is under the Rule, given over to Me. 14

In this wise holding himself ever under the Rule, the strict-minded Man of the Rule comes to the peace that ends in extinction and that abides with Me. 15

The Rule is not with him that eats overmuch nor with him that eats not at all, not with him that is given to overmuch sleep nor with him that sleeps not, O Arjuna. 16

The sorrow-slaying Rule is with him whose eating and walking are by rule, whose action in works is by rule, whose sleeping and waking are by rule. 17

When he, void of longing for any loves, sets his restrained mind upon his Self, then is he said to be *under the Rule*. 18

As a lamp in a windless spot flickers not, such is the likeness that is told of the strict-minded Man of the Rule who labours upon the Rule of the Self. 19

When the mind, held in check by service of the Rule, comes to stillness, and when from beholding Self by Self he has joy in Self, 20

and when he knows the boundless happiness that lies beyond sense-instruments and is grasped by understanding, and in steadfastness swerves not from the Verity, 21

than which, once gotten, he deems no other boon better; wherein he abides, and is not shaken even by sore pain; 22

this severance from union with pain, be it known to him, bears the name of the *Rule*; on this Rule he should resolutely labour, with unwearied mind. 23

Putting away utterly all the loves born of purpose, by force of mind compassing with restraint the group of sense-instruments, 24

little by little he shall win stillness by understanding ruled in firmness ; making his mind abide in the Self, he shall ponder upon nothing whatsoever. 25

Wheresoever the fickle and unsteady mind wanders off, there he shall check it and bring it into obedience to the Self. 26

For to this peaceful-minded Man of the Rule, who has stilled the Mood of Fieriness, who is stainless, one with Brahma, there comes exceeding joy. 27

Thus the Man of the Rule, void of stain, who ever labours upon the Self, has easy enjoyment of boundless happiness in touch with Brahma. 28

With spirit following the Rule, with vision indifferent towards all things, he beholds the Self dwelling in all born beings and all born beings in the Self. 29

If one sees Me in all things and all things in Me, I am not lost to him nor is he lost to Me. 30

The Man of the Rule, who, setting himself to union, worships Me as dwelling in all born beings, abides in Me, wheresoever he may abide. 31

He who sees indifferently all things in the likeness of Self, O Arjuna, whether joy or sorrow betide, is deemed the supreme Man of the Rule." 32

ARJUNA SPAKE :—

"Thou hast declared this Rule to be of

indifference, O Madhu-Slayer ; but I see not how it may be firmly established, by reason of fickleness. 33

For fickle is the mind, O Kṛishṇa, froward, forceful, and stiff ; I deem it as hard to check as is the wind." 34

THE LORD SPAKE :—

"Doubtless the mind is ill to check and fickle, O mighty-armed one ; but by constant labour and passionlessness, O son of Kuntī, it may be held. 35

For one of unrestrained spirit the Rule is hard of attainment, I trow ; but by one of obedient spirit who strives it may be won by the means thereto." 36

ARJUNA SPAKE :—

"If one possessed of faith mortify himself not, and his mind swerve from the Rule, so that he wins not to accomplishment of the Rule, into what ways comes he, O Kṛishṇa ? 37

Falls he not from both paths, and perishes he not like a riven cloud, O mighty-armed one, unestablished and bewildered in the road to Brahma ? 38

This my doubt, O Kṛishṇa, it is meet for Thee to resolve altogether ; there is no resolver of this doubt beside Thee." 39

THE LORD SPAKE :—

“Son of Prithā, neither here nor in the other world is there destruction for him ; for none that does righteousness, beloved, comes to evil estate. 40

He that is fallen from the Rule wins to the worlds of them that do godly deeds, and dwells there changeless years ; then he is born in the house of pure and prosperous folk. 41

Or haply he may be born in the race of wise Men of the Rule ; but such birth as this is very hard to win in the world. 42

There he is given that rule of the understanding which he had in his former body, O child of the Kurus, and therefore he strives further for adeptship. 43

For he is led onward, without will of his own, by that former striving ; if he have even the wish to know the Rule, he passes beyond the Word-Brahma. 44

But the Man of the Rule who labours stoutly, when cleansed of defilements and brought to adeptship through many births, goes thence by the Way Supreme. 45

Greater than mortifiers of the flesh is deemed the Man of the Rule, greater also than men of knowledge, and greater than doers of Works ; therefore be thou a Man of the Rule, O Arjuna. 46

Of all Men of the Rule I deem him who worships Me in faith with his inward Self

dwelling in Me to be most utterly *under the Rule.*" 47

Thus ends the Sixth Lesson, intituled "The Rule of Meditation," in the Communion of the Blest Kṛishṇa and Arjuna, which is the Teaching-Book of the Rule, the Knowledge of Brahma, the Discourses of the Blest Bhagavad-Gītā.

LESSON THE SEVENTH

THE LORD SPAKE :—

"Hear, son of Prithā, how, if thou labourest upon the Rule with mind clinging to Me and with Me for thy dwelling-place, thou shalt surely know Me in my fullness. 1

I will tell thee of the knowledge and discernment which if thou possessest there shall remain naught else to know. 2

Of thousands of men, but few strive for adeptship ; of the adepts that strive, but few know me in verity. 3

A Nature have I of eight orders—Earth, Water, Fire, Wind, Ether, Mind, Understanding, and Thought of an *I*. 4

This is the lower. But know that I have

another and higher Nature than this, one of Elemental Soul, O mighty-armed one, and thereby is upheld this universe. 5

Learn that from these twain are sprung all born beings ; the source of the whole universe and its dissolution am I. 6

There is naught higher than I, O Wealth-Winner ; all this universe is strung upon Me, as rows of gems upon a thread. 7

I am the taste in water, O son of Kuntī ; I am the light in moon and sun, the *Om* in all the Vedas, sound in the ether, manhood in men. 8

The pure scent in earth am I, and the light in fire ; the life in all born beings am I, and the mortification of them that mortify the flesh. 9

Know Me to be the ancient Seed of all born beings, O son of Prithā ; I am the understanding of them that understand, the splendour of the splendid. 10

The might of the mighty am I, void of love and passion ; I am the desire in born beings which the Law bars not, O Bharata-prince. 11

Know that from Me are the existences alike of the Goodness-Mood, the Fiery-Mood, and the Gloom-Mood ; I am not in them, but they are in Me. 12

Bewildered by these three existences of Mood, this whole universe perceives not that I am higher than they, and changeless. 13

For this my divine Magic of Mood is hard to fathom ; but they who make their refuge in Me pass beyond this Magic. 14

But not to Me come for refuge besotted workers of evil, basest of men ; being through the Magic bereft of knowledge, they come into dæmonic existence. 15

Four orders of doers of righteousness worship me, O Arjuna—the afflicted, the seeker after knowledge, the desirer of substance, and the man of knowledge, O Bharata-prince. 16

Of these most excellent is the man of knowledge, everlastingly under the Rule, worshipping Me alone ; for exceeding dear am I to the man of knowledge, and he to Me. 17

High in rank are all these, but the man of knowledge I deem to be My very self ; for he with spirit under the Rule sets himself to the Supreme Way—and that am I. 18

At the end of many births the man of knowledge finds refuge in Me, knowing Vāsudeva to be the All ; very rare is such a great-hearted man. 19

But they whose knowledge is swept away by this and that love make other gods their refuge, holding by this and that rule, and bound by their own nature. 20

If any worshipper whatsoever seeks with faith to reverence any body whatsoever, that same faith in him I make steadfast. 21

Ruled by that faith, he seeks to do rever-

ence thereto, and wins thence his desires,
dispensed by Me. 22

But there is an end to this fruit that comes
to these men of little wit. They that make
offering to Gods go to Gods ; worshippers of
Me come to Me. 23

Men of no understanding deem Me to have
come from the unshown to the shown state,
knowing not My higher being to be change-
less, supreme. 24

Veiled by the Magic of My Rule, I am
not Light to all the world ; this world is
bewildered, and recognises Me not as birth-
less and unchanging. 25

I know the born beings that have
gone before, and that are now, and that
shall be, O Arjuna ; but Me no one knows.
26

By the delusion of the Pairs that springs
from desire and hatred, O thou of Bharata's
race, all born beings at birth fall into be-
wilderment, O affrighter of the foe. 27

But the folk whose sin is come to an end
and who do righteousness are delivered from
the delusion of the Pairs and worship Me,
steadfast in their vows. 28

They who strive for deliverance from age
and death and turn to Me know Me to be
That Brahma, the universal One over Self,
and the whole of Works. 29

Men with minds under the Rule, that
know how in Me are alike the One over
Born Beings, the One over Gods, and the

One over Sacrifice, even in the hour of going hence, know Me.” 30

Thus ends the Seventh Lesson, intituled “The Rule of Knowledge and Discernment,” in the Communion of the Blest Kṛishṇa and Arjuna, which is the Teaching-Book of the Rule, the Knowledge of Brahma, the Discourses of the Blest Bhagavad-Gītā.

LESSON THE EIGHTH

ARJUNA SPAKE :—

“What is ‘That Brahma,’ what the ‘One over Self,’ what are ‘Works,’ O Male-Supreme; what is that called ‘One over Born Beings,’ what that hight ‘One over Gods’? 1

Who is the ‘One over Sacrifice’ here in this body, and how may it be, O Madhu-Slayer; and how at the hour of their going hence mayst thou be known by men of strict spirit? 2

THE LORD SPAKE :—

“Brahma is the Imperishable, the Supreme; the Nature of each is called the One over

Self; the creative force that makes born beings arise into existence bears the name of Works. 3

The One over Born Beings is perishable existence; the One over Gods is the Male; the One over Sacrifice am I in this body, O best of men. 4

He who at his last hour, when he casts off the body, goes hence remembering Me, goes assuredly into My being. 5

Whatsoever being a man at his end in leaving the body remembers, to that same he always goes, O son of Kuntī, inspired to being therein. 6

Therefore at all times remember Me, and fight; if thy mind and understanding are devoted to Me, thou wilt assuredly come to Me. 7

With mind guided by rule of constant labour, and turning to naught else, O son of Prithā, one goes to the heavenly Supreme Male on whom the thought dwells. 8

Whoso shall remember the ancient Seer, the guide, the one subtler than an atom, creator of the All, inconceivable of form, sun-hued, beyond the dark, 9

at time of going hence, with steadfast understanding, guided by devotion and force of the Rule, setting the breath aright midway between the brows, he comes to the heavenly Supreme Male. 10

I will tell thee briefly of that abode which Veda-knowers call the Imperishable,

whereinto strict men void of passion enter, and in desire whereof men observe chastity. 11

Closing all doors, shutting the mind within the heart, bringing the breath of Self into the head, set upon maintenance of the Rule, 12

uttering *Om*, the one-syllabled Brahma, and remembering Me—whoso in this wise goes hence, goes on leaving the body into the supreme way. 13

To the Man of the Rule everlastingly under the Rule, who always and everlastingly with undivided mind remembers Me, I am easy to win, O son of Prithā. 14

After coming to Me the great-hearted that have reached supreme adeptship light never again upon birth, the inconstant home of sorrows. 15

The worlds, even to the Brahman-realm, O Arjuna, come and go ; but for them that have come to Me, O son of Kuntī, there is no birth again. 16

They that know the Day of Brahman to endure for a thousand ages and the Night thereof to endure for a thousand ages are the knowers of night and day. 17

At coming of the Day spring from the unshown state all shown existences, at coming of the Night they dissolve into this same unshown state, as men call it. 18

This same sum of born beings, rising to birth after birth, dissolves away without will

of its own at the coming of the Night, O son of Prithā, and springs forth again at coming of the Day. 19

But there is another Existence beyond this, an Unshown beyond this Unshown, an ancient, which is in all born beings, but perishes not with them. 20

'The Imperishable' is this Unshown called ; this, they tell, is the Way Supreme, which once won men return not ; and this is My supreme abode. 21

This is the Supreme Male, O son of Prithā, to be won by undivided devotion, wherein born beings abide, wherewith this whole universe is filled. 22

I will declare the times wherein the Men of the Rule go hence, going either to return no more or to return, O prince of Bharata's race. 23

Fire, light, day, the waxing half of the month, the six moons of the northern course—in these go hence the knowers of Brahma, and come to Brahma. 24

Smoke, night, the waning half of the month, the six moons of the southern course—in these the Man of the Rule attains to the light of the moon, and returns. 25

These are deemed the two everlasting ways, light and dark, of the world ; by the one a man comes back never again, by the other he returns. 26

No Man of the Rule, O son of Prithā, is bewildered if he know these two paths ;

therefore be thou at all times guided by the Rule, Arjuna. 27

The Man of the Rule, knowing the fruits of righteousness ordained for Scriptures, offerings, mortifications, and almsgiving, passes beyond this present universe, and reaches the supreme, primal sphere." 28

Thus ends the Eighth Lesson, intituled "The Saving Brahma-Rule," in the Communion of the Blest Kṛishṇa and Arjuna, which is the Teaching-Book of the Rule, the Knowledge of Brahma, the Discourses of the Blest Bhagavad-Gītā.

LESSON THE NINTH

THE LORD SPAKE:—

"Now will I declare to thee, who murmurest not, this most secret knowledge together with discernment, knowing which thou shalt be delivered from ill. 1

A royal knowledge, a royal mystery is this, pure and most high, patent to understanding, lawful, very easy to work, changeless. 2

Men without faith in this Law, O affrighter of the foe, win not to Me, and return on the path of deathly wandering. 3

By Me, unshown of form, is this whole universe filled ; in Me abide all born beings, but I am not lodged in them. 4

Yet not in Me do born beings abide. Behold my kingly Rule ; bearer of born beings, but not abiding in born beings, is My Self, creating born beings. 5

Know that as the mighty wind everlastingly abides in the ether and goes everywhere, in such wise do all born beings abide in Me. 6

When an age dissolves away, O son of Kuntī, all born beings enter into My Nature ; when an age begins again I remould them. 7

Holding under My sway Mine own Nature, I remould again and again the whole of this subject mass of born beings by power of Nature. 8

But these Works fetter Me not, O Wealth-Winner, for I abide as one indifferent and unattached to these Works. 9

Under My control Nature gives birth to the world of moving and unmoving things ; by reason thereof, O son of Kuntī, the world goes round on its course. 10

Misguided men despise Me when I enter a mortal frame, not knowing My higher being as the great lord of born beings ; 11

vain of hope, vain of works, vain of knowledge, void of mind, they fall into a wildering devilish or dæmonic nature. 12

But into a godlike nature, O son of

Prithā, enter great-hearted men who worship Me with undivided mind, knowing Me to be the Beginning of born beings, the unchanging ; 13

Ever singing My praises, labouring firm in their vows, devoutly doing homage, everlastingly under the Rule, men wait on Me. 14

Others again there are that wait on Me, offering the Sacrifice of Knowledge, according to My unity, or My severalty, or My manifold aspects that face all ways. 15

The sacrifice am I, the offering am I, the Fathers' oblation am I, the herb am I, the spell am I, the butter-libation am I, the fire am I, the rite of oblation am I ; 16

father of this universe am I, mother, ordainer, grandsire, the thing that is known and the being that makes clean, the word *Om*, the Rik, the Sāma, and the Yajus ; 17

the way, the supporter, the lord, the witness, the dwelling, the refuge, the friend, the origin, the dissolution, the abiding-place, the house of ward, the changeless seed. 18

I give heat ; I arrest and let loose the rain ; I am likewise power of immortality and death, Being and No-Being, O Arjuna. 19

Men of the Threefold Lore that drink the *soma* and are cleansed of sin, worshipping me with sacrifices, pray for the way to paradise ; winning as meed of righteousness the world of the Lord of Gods, they taste in heaven the heavenly delights of the gods. 20

When they have enjoyed that wide world

of paradise and their wage of righteousness is spent, they enter into the world of mortals ; thus the lovers of loves who follow the Law of the Three Books win but a going and a coming. 21

But to the men everlastingly under the Rule, who in undivided service think and wait on Me, I bring power to win and to maintain. 22

They also who worship other gods and make offering to them with faith, O son of Kuntī, do verily make offering to Me, though not according to ordinance. 23

For I am He that has enjoyment and lordship of all sacrifices ; but they recognise Me not in verity, and therefore they fall. 24

They whose vows are to the gods go to the gods, they whose vows are to the Fathers go to the Fathers ; they who offer to ghosts go to ghosts ; but they that offer to Me go to Me. 25

If one of earnest spirit set before Me with devotion a leaf, a flower, fruit, or water, I enjoy this offering of devotion. 26

Whatever be thy work, thine eating, thy sacrifice, thy gift, thy mortification, make thou of it an offering to Me, O son of Kuntī. 27

Thus shalt thou be released from the bonds of Works, fair or foul of fruit ; thy spirit inspired by casting-off of Works and following the Rule, thou shalt be delivered and come unto Me. 28

I am indifferent to all born beings ; there

is none whom I hate, none whom I love.
But they that worship Me with devotion
dwell in Me, and I in them. 29

Even though he should be a doer of
exceeding evil that worships Me with un-
divided worship, he shall be deemed good ;
for he is of right purpose. 30

Speedily he becomes righteous of soul,
and comes to lasting peace. O son of Kuntī,
be assured that none who is devoted to Me
is lost. 31

For even they that be born of sin, O son
of Prithā,—women, traffickers, and serfs,—
if they turn to Me, come to the supreme
path ; 32

how much more then shall righteous
Brahmans and devout kingly sages? As
thou hast come into this unstable and joyless
world, worship Me. 33

Have thy mind on Me, thy devotion to-
ward Me, thy sacrifice to Me, do homage to
Me. Thus guiding thyself, given over to
Me, so to Me shalt thou come." 34

*Thus ends the Ninth Lesson, intituled "The
Rule of the Royal Knowledge and the
Royal Secret," in the Communion of
the Blest Kṛishṇa and Arjuna,
which is the Teaching-Book of
the Rule, the Knowledge
of Brahma, the Dis-
courses of the Blest
Bhagavad-Gītā.*

LESSON THE TENTH

THE LORD SPAKE:—

“Again, O strong-armed one, hearken to
My sublime tale, which in desire for thy weal
I will recite to thy delighted ear. 1

The ranks of the gods and the saints know
not My origin ; for I am altogether the Begin-
ning of gods and saints. 2

He who unbewildered knows Me to be
the unborn, the one without beginning, great
lord of worlds, is released from all sins amidst
mortals. 3

Understanding, knowledge, unconfounded
vision, patience, truth, restraint of sense and
spirit, joy and sorrow, origination and not-
being, fear and fearlessness, 4

harmlessness, indifference, delight, morti-
fication, almsgiving, fame, and infamy—these
are the forms of born beings' existence
severally dispensed by Me. 5

The seven Great Saints, the four Ancients,
and the Manus had their spirit of Me, and
were born of My mind ; of them are these
living creatures in the world. 6

He that knows in verity My power and
rule is assuredly ruled by unwavering Rule. 7

I am the origin of the All ; from Me the
All proceeds ; with this belief the enlightened,
possessed of the spirit, pay worship to Me. 8

With mind on Me, with life-breath in Me,

instructing one another and telling of Me, they are in everlasting delight and content. 9

On these, who are ever under the Rule, worshipping Me with love, I bestow the Rule of Understanding, whereby they come to Me. 10

Present in their spirit's mood, I for pity's sake dissipate with the radiant lamp of knowledge the darkness born in them of ignorance." 11

ARJUNA SPAKE :—

"Supreme Brahma, supreme glory, power of highest purity art Thou. The Male, unchanging, heavenly, primal of gods, unborn, all-pervading,— 12

thus have all the Saints named Thee, and the god-saint Nārada, Asita, Devala, and Vyāsa, and so Thou tellest me Thyself. 13

All this that Thou tellest me, O Long-Haired One, I believe true; for neither gods nor Dānavas, O Lord, know Thine apparition. 14

Thou of Thyself knowest Self by Self, O Male Supreme, inspirer of born beings, lord of born beings, god of gods, master of the universe. 15

So I pray Thee to tell to me fully Thine own divine powers, wherewith Thou abidest pervading these worlds. 16

How, O Ruler, may I know Thee in constant meditation; and in what forms of

existence art Thou to be conceived, my Lord, by me? 17

Relate again to me in fullness Thy Rule and powers, O Troubler of the Folk ; for I am not sated with hearing that immortal tale." 18

THE LORD SPAKE :—

"Lo, I will tell thee of Mine own divine powers, best of Kurus, in their chiefness ; for there is no bound to My fullness. 19

I am the Self inwardly dwelling in all born beings, O Wearer of the Hair-Knot ; the Beginning, and the Midst, and the End of born beings am I. 20

Of the Ādityas I am Viṣṇu, of lights the radiant sun ; of the Maruts I am Marīchi, of the nightly luminaries the Moon. 21

Of Vedas I am the Sāma-veda, of gods Indra ; of sense-instruments I am the mind, of born beings I am intelligence. 22

Of the Rudras I am Śankara, of elves and goblins the Lord of Wealth ; of the Vasus I am Fire, of mountains Meru. 23

Of priests, O son of Prithā, know Me to be the first, Bṛhaspati ; of captains of hosts I am Skanda, of waters the Ocean. 24

Of the Great Saints I am Bhṛigu, of words the One Syllable ; of sacrifices I am the offering of murmured prayer, of rigid things the Himālaya. 25

Of all trees I am the Sacred Fig-tree, of god-saints Nārada, of Gandharvas Chitraratha, of adepts the saintly Kapila. 26

Of horses know Me to be Uchchaiṣravas, born of the essence of immortality ; of royal elephants Airāvata ; of men the King. 27

Of weapons I am the thunderbolt, of cows the Kāma-dhuk ; the begetter Kandarpa am I ; of serpents I am Vāsuki. 28

Of Nāgas I am Ananta, of ocean-creatures Varuṇa ; of the Fathers I am Aryaman, of chastisers I am Yama. 29

Of Daityas I am Prahlāda, of them that make count I am Time ; of beasts I am the King of Beasts, of birds Garuḍa. 30

Of cleansing things I am the wind, of weapon-wielders Rāma ; of fishes I am the Makara, of rivers the Ganges. 31

Of creations I am the beginning and the end and likewise the midst, O Arjuna, of sciences the science of the One over Self, of speakers the speech. 32

Of letters I am the syllable A, of compounded speech the pair-word ; I am imperishable Time, I am the Ordainer facing all ways. 33

I am Death that ravishes all, and the source of all things to be ; of female names Glory, Fortune, and Speech, Memory, Wisdom, Constancy, Patience. 34

Of the Sāmas I am also the Bṛihat-sāma, of verse-forms the Gāyatrī, of months Mārgaśīrsha, of seasons the spring. 35

Of the guileful I am the dice-play, of the splendid the splendour ; I am victory, I am

resolution, I am the Goodness of those possessed of the Goodness-Mood. 36

Of the Vṛishṇis I am Vāsudeva, of the Pāṇḍavas the Wealth-Winner, of saintly men Vyāsa, of seers the seer Uśanas. 37

Of them that subdue I am the rod, of them that seek victory I am policy ; of secret things also I am silence, of them that know the knowledge. 38

The seed of all born beings likewise am I, O Arjuna ; there is naught that can be in existence, moving or unmoving, without Me. 39

There is no bound to My divine powers, O affrighter of the foe ; but in part have I declared this fullness of my power. 40

Whatsoever thing is potent, prosperous, or forceful, know that this same springs from a portion of my splendour. 41

But wherefore this long lesson for thee, Arjuna ? It is I that with one portion of Me have established this whole universe." 42

Thus ends the Tenth Lesson, intituled "The Rule of Powers," in the Communion of the Blest Kṛishṇa and Arjuna, which is the Teaching-Book of the Rule, the Knowledge of Brahma, the Discourses of the Blest Bhagavad-Gītā.

LESSON THE ELEVENTH

ARJUNA SPAKE :—

“Of Thy grace to me hast Thou related the supreme mystic tale hight *the One over Self*, and thereby my bewilderment is dispelled. 1

For I have heard from Thee in fullness, O Thou whose eyes are as lotus-leaves, the origin and dissolution of born beings and Thy changeless majesty. 2

So I am fain, O supreme Lord, to look upon Thy sovran form even as Thou sayest that Thou art, O Male Supreme. 3

If Thou deemest, Lord, that it may be beheld by me, then show to me Thy changeless Self, Sovran of the Rule.” 4

THE LORD SPAKE :—

“Behold, son of Prithā, the hundreds and thousands of my forms, diverse, divine, various of colour and shape. 5

Behold the Ādityas, Vasus, Rudras, Āśvins, and Maruts; behold, O thou of Bharata’s race, many marvels erstwhile unseen. 6

Behold now, O Wearer of the Hair-Knot, the whole universe, moving and unmoving, solely lodged in this my body, and all else that thou art fain to see. 7

But for that thou canst not see Me with

this thine own eye, I give thee a divine eye ;
 behold my sovran Rule." 8

SANJAYA SPAKE :—

Thus speaking, Hari, the great Lord of the
 Rule, O King, then showed to Prithā's son
 his sovran form supreme, 9

of many mouths and eyes, of many mar-
 vellous aspects, of many divine ornaments,
 with uplifted weapons many and divine ; 10

wearing divine flower-chaplets and robes,
 with anointment of divine perfumes, com-
 pound of all marvels, the boundless god
 facing all ways. 11

If the light of a thousand suns should of
 a sudden rise in the heavens, it would be like
 to the light of that mighty being. 12

There the son of Pāṇḍu beheld the whole
 universe in its manifold divisions solely
 lodged in that body of the God of Gods. 13

Thereupon the Wealth-Winner, smitten
 with amazement, with hair standing on end,
 bowed his head, and with clasped hands
 spake to the God. 14

ARJUNA SPAKE :—

"I behold in Thy body, O God, all the
 Gods and hosts of the orders of born beings,
 Lord Brahman sitting on the lotus-throne,
 and all the Saints and heavenly serpents. 15

I behold Thee of many arms, bellies,
 faces, and eyes, on all sides endless ; I behold
 in Thee no end nor midst nor beginning, O
 All-Sovran of all forms ; 16

I behold Thee bearing diadem, mace, and disc, massed in radiance, on all sides glistening, hardly discernible, shining round about as gleaming fire and sun, immeasurable. 17

Thou art to my thought the supreme Imperishable, the one to be known; Thou art this universe's supreme place of ward; Thou art the warden of everlasting Law, Thou art the ancient Male. 18

I see Thee without beginning or midst or end, boundless in potency, boundless of arms, with mouth of gleaming fire, giving of Thine own radiance heat to this All. 19

For this mid-space between heaven and earth and all the quarters of the sky are filled with Thee alone. Seeing this Thy fearful and wonderful form, O great-hearted one, the threefold world quakes. 20

These hosts of Suras come unto Thee; some, affrighted, praise with clasped hands. With cries of 'Hail!' the hosts of Great Saints and Adepts sing to Thee hymns of abounding praise. 21

Rudras, Ādityas, Vasus, and Sādhyas all, the Ásvins, Maruts, drinkers of the warm draught, the hosts of Gandharvas, Fairies, Asuras, and Adepts all gaze on Thee in amazement. 22

Looking upon Thy mighty form of many mouths and eyes, of many arms and thighs and feet, of many bellies, and grim with many teeth, O mighty-armed one, the worlds and I quake. 23

For as I behold Thee touching the heavens,
glittering, many-hued, with yawning mouths,
with wide eyes a gleam, my inward soul
trembles, and I find not constancy nor peace,
O Vishṇu. 24

Seeing Thy mouths grim with teeth, like
to the fire of the Last Day, I recognise not
the quarters of the heavens, and take no
joy; Lord of Gods, home of the universe,
be gracious! 25

These sons of Dhṛitarāshṭra all with the
hosts of kings, Bhīshma, Droṇa, and the
Charioteer's son yonder, and likewise the
chief of our warriors 26

hasting enter into Thy mouths grim with
fangs and terrible; some, caught between
the teeth, appear with crushed heads. 27

As many currents of rivers flow to meet
the sea, so these warriors of the world of
mankind pass into Thy blazing mouths. 28

As moths with exceeding speed pass into
a lighted fire to perish, so pass the worlds
with exceeding speed into Thy mouths to
perish. 29

Thou devourest and lickest up all the
worlds around with flaming mouths; filling
the whole universe with radiance, grim glow
Thy splendours, O Vishṇu. 30

Relate to me who Thou art in this grim
form. Homage to Thee, chief of gods; be
gracious! I would fain know Thee as First
Being, for I understand not Thy way of
action." 31

THE LORD SPAKE :—

“I am Time that makes worlds to perish away, waxed full and working here to compass the worlds’ destruction. Even without thee, there shall live none of all the warriors that are arrayed in confronting ranks. 32

Therefore rise up and get thee glory ; by conquest of thy foes enjoy ample empire. By Me have they already been given to death ; be thou the mere occasion thereto, O left-handed archer. 33

Droṇa, Bhīshma, Jayadratha, Karna, and other mighty men of war smite thou, for I have smitten them. Quail not, but fight ; thou shalt overcome thine adversaries in the fray.” 34

SANJAYA SPAKE :—

Hearing this word of the Long-Haired One, the Diadem-Wearer trembling clasped his hands, and with obeisance again spake thus bowing to Kṛishṇa, faltering in voice, and all afraid. 35

ARJUNA SPAKE :—

“Meetly, O High-Haired One, is the world at Thy praise moved to delight and love ; goblins in terror flee on all sides ; and all the hosts of the Adepts do homage. 36

And wherefore shall they not bow to Thee, O great-hearted one, most reverend First Creator even of Brahman ? O boundless Lord of Gods, dwelling-place of the universe !

Thou art the Imperishable, being and no-being, the Supreme Verity. 37

Thou art the first of Gods, the ancient Male ; Thou art the universe's supreme place of ward ; Thou art the knower and the known, the supreme Abode ; by Thee, O boundless of form, is the All filled. 38

Thou art Wind, Yama, Fire, Moon, Lord of Beings, and the Grandsire's sire. Homage, homage to Thee a thousand times, and yet again homage, homage to Thee ! 39

Homage before and after Thee, homage be to Thee on all sides, O All-being ! Thou art of boundless potency and immeasurable prowess ; Thou fillest all, therefore art Thou the All-being. 40

Whatever rude word I have spoken, thinking of Thee as a friend, and hailing Thee as 'Kṛishṇa,' 'Yādava,' or 'comrade' in ignorance of this Thy majesty, through heedlessness or affection, 41

and whatever deed of unkindness for the sake of mirth has been done to Thee, whether alone or in sight of men, in ranging abroad, lying, sitting, or eating—for these, O Never-Falling, I crave mercy of Thee, who art immeasurable. 42

Thou art the Father of this world, moving and unmoving, and its worshipful and most reverend Teacher. There is no peer to Thee ; how should there be a greater in all the three worlds, O being of power beyond likeness ? 43

Therefore with obeisance and prostration of body I crave grace of Thee, the adorable Lord ; as father with son, as comrade with comrade, as lover with mistress, mayst Thou bear with me, O God ! 44

I am rejoiced with seeing what none before has seen. But my mind is quaking with fear ; show me the same form [as before] ; be gracious, O Lord of Gods, home of the universe ! 45

I would fain see Thee in the same guise [as erstwhile], with diadem, with mace, with disc in hand ; assume that same four-armed shape, O thousand-armed universal-bodied being." 46

THE LORD SPAKE :—

"In grace to thee, Arjuna, have I shown thee of Mine own rule this My supreme form, framed of radiance, universal, boundless, primal, which none save thee has yet beheld. 47

Not for study of Vedas and of sacrifices, not for almsgiving, not for works, not for grim mortifications may I be beheld in such shape in the world of men by any but thee, O mighty man of the Kurus. 48

Let not trembling nor a spirit of bewilderment be thine in looking upon this so awful form. With fear cast off, with mind gladdened, behold once more that same shape of Mine [as erstwhile]." 49

SANJAYA SPAKE :—

Thus having spoken to Arjuna, Vāsudeva

once more displayed his own form ; and the great-hearted one, again assuming a pleasant shape, comforted him in his terror. 50

ARJUNA SPAKE :—

“Beholding now this Thy pleasant manlike shape, O Troubler of the Folk, I am come to my senses and returned to my natural state.” 51

THE LORD SPAKE :—

“That shape of Mine that thou hast seen is very hard to behold ; even the gods are everlastingly fain to see that form. 52

Not for the Vedas, not for mortifications, not for almsgiving, and not for sacrifice may I be seen in such guise as thou hast seen Me. 53

But through undivided devotion, Arjuna, I may be known and seen in verity, and entered, O affrighter of the foe. 54

He who does My work, who is given over to Me, who is devoted to Me, void of attachment, without hatred to any born being, O son of Pāṇḍu, comes to Me.” 55

Thus ends the Eleventh Lesson, intituled “The Sight of the Universal Form,” in the Communion of the Blest Kṛishṇa and Arjuna, which is the Teaching-Book of the Rule, the Knowledge of Brahma, the Discourses of the Blest Bhagavad-Gītā.

LESSON THE TWELFTH

ARJUNA SPAKE :—

“Of them that in everlasting obedience to the Rule worship Thee with devotion and of them that worship Thee as the Imperishable and Unshown, which know best the Rule?”

1

THE LORD SPAKE :—

“I deem them to be right well under the Rule who lay their minds on Me and do service to Me everlastingly under the Rule, possessed of supreme faith.

2

But they who worship the Imperishable, Indefinable, Unshown, that is everywhere present, inconceivable, set on high, unmoving, steadfast,

3

and who by suppression of the group of sense-instruments hold everywhere their understanding in indifference,—they, rejoicing in the weal of all born beings, win to Me.

4

Exceeding great is the toil of these whose mind is attached to the Unshown; for the Unshown Way is painfully won by them that wear the body.

5

But as for them who, having cast all Works on Me and given themselves over to Me, worship Me in meditation with undivided Rule,

6

I lift them up speedily from the ocean of deathly life-wanderings, O son of Prithā, as their mind is laid on Me. 7

On Me then set thy mind, in Me let thine understanding dwell; so shalt thou assuredly abide afterward in me. 8

If so thou canst not set thy mind on Me in steadfastness, then with rule of constant labour seek to win to me, O Wealth-Winner. 9

If thou hast not strength even for constant labour, give thyself over to Works for Me; if thou doest even works for My sake, thou shalt win to adeptship. 10

If likewise thou hast not strength to do this, then come thou unto My Rule and with restrained spirit surrender the fruit of all Works. 11

For knowledge has more happiness than constant labour; meditation is more excellent than knowledge, surrender of fruits of Works than meditation; after surrender, peace comes straightway. 12

Hateless toward all born beings, friendly, and pitiful, void of the thought of a *Mine* and an *I*, bearing indifferently pain and pleasure, patient, 13

ever content, the Man of the Rule subdued of spirit and steadfast of purpose, who has set mind and understanding on Me and worships Me, is dear to Me. 14

He before whom the world is not dismayed and who is not dismayed before the world,

who is void of joy, impatience, fear, and
dismay, 15

desireless, pure, skilful, impartial, free
from terrors, who renounces all undertakings
and worships Me, is dear to Me. 16

He who rejoices not, hates not, grieves
not, desires not, who renounces alike fair and
foul, and has devotion, is dear to Me. 17

One indifferent to foe and to friend, in-
different in honour and in dishonour, in heat
and in cold, in joy and in pain, free of
attachment, 18

who holds in equal account blame and
praise, silent, content with whatsoever befall,
homeless, firm of judgment, possessed of
devotion, is a man dear to Me. 19

Truly the worshippers possessed of faith
and given over to Me, who do service to this
lawful power of immortality whereof I have
told, are exceedingly dear to Me." 20

*Thus ends the Twelfth Lesson, intituled "The
Rule of Devotion," in the Communion
of the Blest Kṛishṇa and Arjuna,
which is the Teaching-Book of
the Rule, the Knowledge
of Brahma, the Dis-
courses of the Blest
Bhagavad-Gītā.*

LESSON THE THIRTEENTH

THE LORD SPAKE :—

“ This body, O son of Kuntī, is hight the *Dwelling*; the knower of it is called the *Dwelling-Knower* by them that have knowledge thereof. 1

Know, O thou of Bharata's race, that the Dwelling-Knower am I in all Dwellings; the knowledge of Dwelling and Dwelling-Knower is My doctrine. 2

What this Dwelling is, of what sort, of what mutations, whence and what, and who is He and of what powers, hear from Me in summary. 3

The saints have chanted it in manifold wise with divers psalms severally, and likewise with Brahma-aphorisms bearing reason and conviction. 4

The Great Born Things, the Thought of an *I*, the Understanding, the Unshown, the ten Sense-instruments, the One, and the five ranges of the sense-instruments, 5

desire, hate, pleasure, pain, the bodily whole, intelligence, and constancy—these are declared in summary to be the Dwelling, with its mutations. 6

Pridelessness, guilelessness, harmlessness, patience, uprightness, service of the master, purity, steadfastness, self-suppression, 7

passionlessness towards the objects of the sense-instruments, lack of the thought of an *I*, perception of the frailties of birth, death, age, sickness, and pain, 8

unattachment, independence of child, wife, home, and the like, everlasting indifference of mind whether fair or foul befall him, 9

unswerving devotion towards Me with undivided Rule, haunting of solitary places, lack of delight in the gatherings of men, 10

ceaseless dwelling in the knowledge of the One over Self, vision of the goal of the Knowledge of the Verity,—these are declared to be Knowledge. Ignorance is otherwise than this. 11

The Thing to be known will I declare, by understanding whereof one enjoys the essence of immortality—the beginningless Supreme Brahma, which is called neither Being nor No-Being. 12

This has everywhere its hands and feet, everywhere its eyes, heads, and mouths, everywhere its hearing in the world, and abides enveloping the All ; 13

wearing the semblance of the functions of all sense-instruments, yet void of all sense-instruments ; unattached, yet supporting all ; moodless, yet feeling the Moods. 14

Within and without born beings, unmoving and moving, indiscernible is This from its subtleness, far away and yet near is This. 15

Undivided, yet as it were dwelling in division within born beings, this Thing to be

known is supporter, devourer, and begetter
of born beings. 16

This is said to be the light even of lights,
and above darkness,—the Knowledge, the
Thing to be known, and the Goal of Know-
ledge, established in the heart of all. 17

Thus have been told in sum the Dwelling,
the Knowledge, and the Thing to be known;
discerning this, the worshipper of Me attains
to My being. 18

Know that Nature and the Male are both
beginningless; know that mutations and
Moods spring from Nature. 19

The motive-force for the making of effects
and agencies thereof is called *Nature*; the
motive-force for feeling pleasure and pain is
called the *Male*. 20

For the Male, dwelling in Nature, feels the
Moods born of Nature; his attachment to
the Moods is cause of birth in good or evil
wombs. 21

Onlooker, approver, supporter, feeler, great
sovereign, and Highest Self is the Supreme
Male in this body called. 22

He who knows thus the Male and Nature
with the Moods, however he may be placed,
never again comes to birth. 23

Some behold the Self in self by Self
through contemplation, some through the
Rule of the School of Count, and others
through the Rule of Works. 24

Some again, that have not such knowledge,
do worship according as they have heard from

others ; they likewise, though having hearsay for their highest way, pass beyond death. 25

Whatsoever living thing is born, whether motionless or moving, know that it is from the union of the Dwelling-Knower with the Dwelling, O Bharata-prince. 26

He who sees the Supreme Lord abiding indifferently in all born beings and perishing not as they perish, does indeed see. 27

For seeing the Lord indifferently lodging everywhere, he harms not the Self by self ; therefore he goes to the supreme way. 28

He who sees that works are altogether worked by Nature and that the Self works not, does indeed see. 29

When he perceives that the several existences of born beings abide in one, and thence traces their manifoldness, then he wins to Brahma. 30

Inasmuch as it is without beginning and without Moods, this Supreme Self is unchanging ; though dwelling in the body, O son of Kuntī, it works not, gets no defilement. 31

As by reason of its subtleness the ether, everywhere present, is not defiled, so the Self, dwelling everywhere, is not defiled in the body. 32

As the one sun illumines this whole world, so the Dweller illumines the whole dwelling, O thou of Bharata's race. 33

They who perceive with the eye of knowledge the difference between Dwelling and

Dwelling-Knower, and the deliverance from the Nature of born beings, come to the Supreme." 34

*Thus ends the Thirteenth Lesson, intituled
 "The Rule of the Discrimination of Nature
 and the Male," in the Communion of
 the Blest Kṛishṇa and Arjuna,
 which is the Teaching-Book of
 the Rule, the Knowledge
 of Brahma, the Dis-
 courses of the Blest
 Bhagavad-Gītā.*

LESSON THE FOURTEENTH

THE LORD SPAKE :—

"Again I will declare the supreme knowledge, highest of knowledges, by understanding which all saintly men have passed hence to supreme adeptship. 1

Coming unto this knowledge, they become one in quality with Me; in the creations they enter not upon birth, and in the dissolutions they are not disturbed. 2

The Great Brahma is a womb for Me; therein I set the germ; thence spring forth all born beings, O thou of Bharata's race. 3

Of the forms arising in all wombs, O son of Kuntī, the Great Brahma is the womb, I the father that gives the seed. 4

Goodness, Fieriness, and Gloom, the Moods arising from Nature, O great-armed one, fetter in the body the body's changeless tenant. 5

Of these, *Goodness*, because it is pellucid, is luminous and untroubled, and fetters by the attachment of pleasantness and the attachment of knowledge, O faultless one. 6

Fieriness, know thou, is in essence passion, and is sprung from yearnings and clingsings; son of Kuntī, it fetters the body's tenant with the attachment of works. 7

Gloom, know thou, is born of ignorance, and bewilders all dwellers of body; it fetters by heedlessness, sloth, and sleep, O thou of Bharata's race. 8

Goodness binds to pleasure, *Fieriness* to Works, O thou of Bharata's race; but *Gloom*, veiling knowledge, binds to heedlessness. 9

Goodness arises by prevailing over *Fieriness* and *Gloom*, O thou of Bharata's race, *Fieriness* by prevailing over *Goodness* and *Gloom*, *Gloom* by prevailing over *Goodness* and *Fieriness*. 10

When the light of knowledge springs forth in this body at all its gates, then one may know that *Goodness* has waxed full. 11

Greed, activity, undertaking of works, restlessness, yearning, these arise when *Fieriness* has waxed full, O Bharata-prince. 12

Uncleanness, inaction, heedlessness, and bewilderment arise when *Gloom* has waxed full, O son of the Kurus. 13

When after full waxing of *Goodness* the body-bearer comes to dissolution, it then wins to the pure worlds of most exalted sages. 14

If in *Fieriness* it come to dissolution, it is born in men attached to works; and if dissolved in *Gloom*, it is born in wombs of dullness. 15

Of a well-done work, they say, pure and 'goodly' is the fruit; of *Fieriness* the fruit is pain; of *Gloom* the fruit is ignorance. 16

From *Goodness* springs knowledge, from *Fieriness* greed, from *Gloom* heedlessness, bewilderment, and likewise ignorance. 17

They that abide in *Goodness* go upward; they who are possessed of *Fieriness* stay in the mid way; they that are of *Gloom*, dwelling under the influences of the lowest Mood, go downward. 18

When the beholder discerns that there is none that works save the Moods and that there is a Higher than the Moods, he enters into My existence. 19

Passing beyond these three Moods, whence body has its rise, the body's dweller, delivered from birth, death, age, and pain, enjoys immortality." 20

ARJUNA SPAKE:—

"By what tokens is a man past these three Moods, O Lord? of what conduct is he, and how does he pass these three Moods?" 21

THE LORD SPAKE :—

“He who hates not illumination, activity, and bewilderment when they are at work, and desires them not when they have ceased ; 22

he who, abiding as one indifferent, is not shaken by the Moods, who stands unswaying, with the knowledge that it is the Moods which move ; 23

to whom pain and pleasure are alike ; who abides in himself ; to whom clods, stones, or gold are alike ; to whom things sweet and things not sweet are equal ; who is wise ; to whom blame and praise of himself are equal ; 24

who is indifferent to honour and dishonour, indifferent to the interests of friend or foe ; who renounces all undertakings—he is said to have passed beyond the Moods. 25

He who serves Me with unswerving rule of devotion becomes by passage beyond the Moods fit for Brahmahood. 26

For I am the foundation of Brahma, of changeless immortality, of the everlasting Law, and of absolute joy.” 27

*Thus ends the Fourteenth Lesson, intituled
“The Rule of the Division of the Three
Moods,” in the Communion of the Blest
Kṛishṇa and Arjuna, which is the
Teaching-Book of the Rule, the
Knowledge of Brahma, the
Discourses of the Blest
Bhagavad-Gītā.*

LESSON THE FIFTEENTH

THE LORD SPAKE :—

“The changeless Fig-tree, they say, has roots rising aloft and branches bending downwards ; its leaves are the Psalms ; he that knows it is a Veda-knower. 1

Upward and downward spread forth its branches, swollen by the Moods and having the ranges of sense for their twigs ; and downward do the roots stretch forth in succession of Works, amid the world of men. 2

Its shape is not beheld here, nor its bound, nor its beginning, nor its foundation. When this Fig-tree of swollen root has been cut down with the stout axe of unattachment, 3

then may one seek out that region where once come men return never again. To this, the primal Male, does one attain, whence has streamed forth the ancient energy. 4

They that are without pride and bewilderment, that have overcome the taint of attachment, that are constant to the One over Self, that have their loves stilled, that are freed from the Pairs called *Pleasure* and *Pain*, come unconfounded to this changeless region. 5

That supreme abode of Mine, where once come men return not, the sun illumines not, nor the moon, nor fire. 6

A portion of Me is the ancient Elemental Soul in the world of souls, which draws the

five sense-instruments and mind lying in Nature. 7

When the Sovran reaches a body, and when he uprises thence, he carries with him these, as the wind carries perfumes from their seat. 8

Presiding over hearing, sight, touch, taste, smell, and mind, he waits upon the ranges of sense. 9

Whether he be uprising, or staying, or suffering, the bewildered perceive him not in his union with the Moods ; they that have the vision of knowledge behold him. 10

Men of the Rule who strive behold him lodged in their Self ; men of imperfect spirit and vain of mind, though they strive, behold him not. 11

The radiance in the sun, in the moon, and in fire, that illumines the whole universe, know thou to be Mine. 12

Entering the earth, I support with might born beings ; as the Soma, essential sap, I foster all herbs. 13

As the Vaiśvānara Fire, I lodge in the bodies of breathing beings ; and in union with the outward and inward breath I digest the four kinds of food. 14

I am seated in the heart of all ; from Me are memory, knowledge, and their negation. I am to be known by all the Vedas ; I am the framer of the Veda's Ends, the knower of the Vedas. 15

Two Males there are in the world, a

Perishable and an Imperishable. The Perishable is all born beings; the Imperishable is called the *One set on High*. 16

But there is another and highest Male, called the *Supreme Self*, the changeless Sovran who enters and supports the three-fold world. 17

For that I am beyond the Perishable and likewise higher than the Imperishable, therefore I am famed in the world and in the Veda by the name of *Male-Supreme*. 18

He that unbewildered knows Me thus as Male-Supreme is the knower of all, and worships Me with his whole spirit, O thou of Bharata's race. 19

Such is this most deep teaching that I have told thee, O faultless one; by understanding thereof one will become a man of understanding and of fulfilled duty." 20

*Thus ends the Fifteenth Lesson, intituled
 "The Rule of the Male-Supreme," in the
 Communion of the Blest Kṛishṇa and
 Arjuna, which is the Teaching-
 Book of the Rule, the Know-
 ledge of Brahma, the
 Discourses of the Blest
 Bhagavad-Gītā.*

LESSON THE SIXTEENTH

THE LORD SPAKE :—

“ Fearlessness, purity of the Goodness-Mood, abiding in knowledge and the Rule, almsgiving, restraint of sense, sacrifice, scripture-reading, mortification, uprightness, 1

harmlessness, truth, wrathlessness, renunciation, restraint of spirit, lack of malice, pity towards born beings, unwantoning sense, tenderness, modesty, steadfastness, 2

heroic temper, patience, constancy, purity, innocence, and lack of overweening spirit are in him that is born to Gods’ estate, O thou of Bharata’s race. 3

Hypocrisy, haughtiness, overweening spirit, wrath, rudeness, and ignorance are in him that is born to Dæmons’ estate, O son of Prithā. 4

The Gods’ estate is deemed to lead to deliverance, the Dæmons’ estate to bondage. Grieve not ; thou art born to Gods’ estate, O son of Pāṇḍu. 5

Two orders of born beings there are in this world, the Godlike and the Dæmonic. The Godlike order has been fully declared ; hear from Me touching the Dæmonic, O son of Prithā. 6

Dæmonic men have understanding neither

of action nor of inaction ; in them are found not purity, right conduct, or truth. 7

They say the universe is without truth, without foundation, without Sovran, arising in no serial order, with nothing but desire for its motive force. 8

Perverted in spirit, mean of understanding, cruel in works, they that uphold this creed arise as foes for the destruction of the world. 9

Turned to insatiable desire, possessed of hypocrisy, pride, and lust, they seize in bewilderment upon false convictions and walk in foul rites. 10

Turned to unbounded imaginations issuing in ruin, given over to enjoyment of desires, assured that this is all, 11

bound by hundreds of the bonds of hope, given over to desire and wrath, they seek to gather substance unrighteously for the enjoyment of their desires. 12

"This desire to-day have I won ; this will I attain ; this wealth is mine, this likewise shall afterward be mine. 13

This foe have I slain ; others likewise will I slay. I am sovran ; I am in enjoyment ; I am successful, strong, happy. 14

I am wealthy, noble ; what other man is like to me ? I will make offerings and give alms ; I will rejoice"—thus they say, bewildered by ignorance. 15

Erring in many imaginations, covered over with the mesh of bewilderment, attached to

the enjoyments of desire, they fall into a foul hell. 16

Self-conceited, stiff, possessed of pride and lust from their wealth, they make sacrifices that are sacrifices but in name, with hypocrisy and not in accord with ordinance. 17

Turned to thought of an *I*, to force, pride, desire, and wrath, they jealously bear hate against Me in their own and in others' bodies. 18

These that hate Me, cruel, basest of men and foul, I unceasingly hurl as they wander through life into Dæmonic wombs. 19

Falling into Dæmonic wombs and bewildered in birth after birth, they win never to Me, O son of Kuntī, and thence they come to the lowest way. 20

Desire, Wrath, and Greed, these are the triple gate of Hell that destroys the Self; therefore should one forsake these three. 21

Released from these three gates of darkness, O son of Kuntī, a man works bliss for his Self; thence he goes to the supreme way. 22

He who walks under the guidance of desire, forsaking the ordinance of teaching-books, wins not to adeptship, nor to happiness, nor to the supreme way. 23

Therefore thou shouldst know the teaching-book to be the standard for determining right and wrong, and do here the works

whereof the ordinance of the teaching-book tells." 24

Thus ends the Sixteenth Lesson, intituled "The Rule of Godlike and Dæmonic Estate," in the Communion of the Blest Kṛishṇa and Arjuna, which is the Teaching-Book of the Rule, the Knowledge of Brahma, the Discourses of the Blest Bhagavad-Gītā.

LESSON THE SEVENTEENTH

ARJUNA SPAKE :—

"Now what, O Kṛishṇa, is the foundation of them that leave aside the ordinance of teaching-books and sacrifice in faith? is it the Mood of Goodness, or Fieriness, or Gloom?" 1

THE LORD SPAKE :—

"Threefold is Faith in body-dwellers; it is born of their natures, and is of the Mood of Goodness, or of Fieriness, or of Gloom. As such, hear it. 2

The Faith of every one is according to his condition, O thou of Bharata's race. Man is composed of Faith; he is indeed as that wherein he has Faith. 3

Men of the Goodness-Mood sacrifice to Gods, they of the Fiery Mood to elves and goblins; men of the Gloom-Mood make offerings to the spirits of the dead and the ghostly bands. 4

The folk who rack themselves with grim mortifications not ordained by teaching-books, who are inspired by hypocrisy and thought of the *I*, possessed by the forces of desire and passion, 5

mindless, wasting away the sum of born things dwelling in their bodies and Me likewise that dwell within their bodies,—these, know thou, are of Dæmonic conviction. 6

Now threefold is the food that is dear to each, also the sacrifice, the mortification, and the gift. Hearken to this their distinction. 7

The foods that are dear to men of the Goodness-Mood are moist, oily, firm, and cordial, such as foster vitality, life, strength, health, comfort, and pleasure. 8

The foods dear to men of the Mood of Fieriness are bitter, sour, salty, over-hot, sharp, rough, and scorching, such as bring pain, grief, and sickness. 9

The fare dear to men of the Gloom-Mood is such as has been spoilt, which has lost its moisture and is stinking and stale, also food left from meals or unfit for sacrifice. 10

The sacrifice is of the Goodness-Mood that is observed according to ordinance and

offered by men desiring not fruit thereof, whose mind is set in concert, in the knowledge that sacrifice must be done. 11

But know, O noblest of Bharatas, that the sacrifice is of the Mood of Fieriness which is offered with a purpose to get fruit therefrom, or because of hypocrisy. 12

The sacrifice is declared to be of the Gloom-Mood which is without ordinance, without gift of food, lacking the spell and the fee, and void of faith. 13

Reverence to gods, Brahmans, elders, and sages, purity, uprightness, chastity, and harmlessness are called the Mortification of the Body. 14

Speech that gives no pain, true, pleasant and wholesome, likewise practice of scripture-reading, are called the Mortification of Speech. 15

Clearness of the mind, pleasantness, silence, suppression of self, and cleanness of spirit, these are called the Mortification of the Mind. 16

This triple mortification fulfilled in supreme faith by men under the Rule, who desire not fruit, they declare to be of the Goodness-Mood. 17

Mortification done for the sake of entertainment, honour, and reverence, and in hypocrisy, is said here to be of the Mood of Fieriness, and is unstable and unsure. 18

Mortification done from a crazed conviction, with self-torment, or for the sake of

destroying another, is pronounced to be of the Gloom-Mood. 19

The gift that is given as a duty to one who cannot make return, with fitness of place, time, and person, is known as a gift of the Goodness-Mood. 20

But that which is for the sake of reward or in view of fruit hereafter, or is grudged in the giving, is known as a gift of the Mood of Fieriness. 21

That which is given in an unfit place or time, or to unfit persons, or is given without entertainment or with disdain, is pronounced to be of the Gloom-Mood. 22

Om Tat Sat is known as the triune definition of Brahma; by it were ordained aforetime Brahmans, Vedas, and sacrifices. 23

Therefore it is with utterance of *Om* that the works of sacrifice, almsgiving, and mortification by expounders of Brahma are ever carried on, as declared by ordinance. 24

With *Tat* and with no heed of fruit are divers works of sacrifice and mortification and works of almsgiving done by seekers after deliverance. 25

The word *Sat* is applied to existence and goodness; moreover the word *Sat* is used for a felicitous work, O son of Prithā. 26

Engagement in sacrifice, mortification, and almsgiving is likewise called *Sat*; and also works with these purposes are said to be *Sat*. 27

Libations offered, almsgiving bestowed,

and mortification exercised without faith are called *Asat*, O son of *Prithā*, and avail neither hereafter nor here." 28

Thus ends the Seventeenth Lesson, intituled "The Rule of the Division of the Three Faiths," in the Communion of the Blest Kṛishṇa and Arjuna, which is the Teaching-Book of the Rule, the Knowledge of Brahma, the Discourses of the Blest Bhagavad-Gītā.

LESSON THE EIGHTEENTH

ARJUNA SPAKE :—

"I am fain, O mighty-armed one, to know the verity of *Casting-off* and of *Surrender* severally, O High-Haired One, Keśin's slayer." I

THE LORD SPAKE :—

"The putting aside of the works of desire seers know to be *Casting-off*; surrender of the fruit of all works is what the wise call *Surrender*." 2

Some sages say that works should be surrendered as a fault; others declare that works of sacrifice, almsgiving, and mortification should not be surrendered. 3

Hear from Me the decision on this Sur-

render, O best of Bharatas ; for Surrender, O tiger among men, is averred to be of three kinds. 4

Sacrifice, almsgiving, and mortification should not be surrendered, but should verily be done ; sacrifice, almsgiving, and mortification purify sages. 5

But these very works must be done with surrender of attachment and fruits ; such is the decision of My most high doctrine, O son of Prīthā. 6

But to cast off a binding work is not fitting ; surrender thereof by reason of bewilderment is declared to be of the Gloom-Mood. 7

If by reason of its painfulness one surrender a work from fear of bodily distress, he performs a surrender of the Fiery Mood, and wins not the fruit of his surrender. 8

If a binding work be done as a duty, O Arjuna, with surrender of attachment and fruit, that surrender is deemed to be of the Goodness-Mood. 9

The surrenderer, enveloped in Goodness, enlightened, with unbelief shattered, hates not the unbecoming work and clings not to the fitting work. 10

For the bearer of the body is not able to surrender works altogether ; but he that surrenders fruit of works is called the *Surrenderer*. 11

Threefold is the fruit of works—unpleasing, pleasing, and mixed—that comes after

death to them that surrender not ; but it comes not in any place to them that have cast off works. 12

Learn from Me, O mighty-armed one, the five causes declared in the decisive School of the Count for the accomplishment of all works. 13

The seat, the agent, the several agencies, the various forms of several activity, and, fifth of these, Providence— 14

these five are the causes of every work, rightful or the contrary, that a man sets himself to do, whether with body, or with speech, or with mind. 15

This being so, he who from imperfect understanding sees his pure Self to be an agent, in his foolishness sees not. 16

He whose spirit is not brought to thought of an *I*, whose understanding is not defiled, does no slaughter though he slay these worlds, and is not fettered. 17

The Knowledge, the Thing to be known, and the Knower are the threefold impulse to Work ; the agency, the act, and the agent are the threefold union of Work. 18

Knowledge, Work, and Worker are declared in the Count of Moods to be of three kinds, according to the distinction of Moods ; hearken duly to these likewise. 19

Know that the knowledge whereby a man beholds in all born beings one changeless existence, in the divided an undivided, is of the Goodness-Mood. 20

But know that the knowledge whereby one severally perceives diverse and various existences in all born beings is knowledge of the Fiery Mood. 21

But that which clings to a single effect as though to the whole, looking not to the cause, seeing not the veritable significance, and mean, is pronounced to be of the Gloom-Mood. 22

The work that is binding, void of attachment, and done without passion or hatred by one seeking not fruit, is said to be of the Goodness-Mood. 23

But the work that is done by one seeking to win his desires, or again by one having thought of an *I*, and that is of great labour, is pronounced to be of the Fiery Mood. 24

The work that is undertaken from bewilderment, without heed to future issue, destruction, harm, or one's own powers, is said to be of the Gloom-Mood. 25

A worker is said to be of Goodness who is free from attachment, speaks not of an *I*, is possessed of constancy and vigour, and is unmoved whether he gain or gain not. 26

A worker is declared to be of Fieriness who is passionate, wishful for fruits of works, greedy, essentially a doer of harm, impure, possessed by joy and grief. 27

A worker is said to be of Gloom who is uncontrolled, unrefined, stiff, guileful, malign, idle, despondent, and given to delay. 28

Hear, O Wealth-Winner, the threefold division of understanding and constancy according to the Moods, set forth fully and severally. 29

That understanding, O son of Pṛithā, is of the Goodness-Mood which knows action and inaction, the thing to be done and the thing to be not done, the thing to be feared and the thing to be not feared, bondage and deliverance. 30

That understanding, O son of Pṛithā, is of the Fiery Mood by which one has imperfect knowledge of law and lawlessness, of the thing to be done and the thing to be not done. 31

That understanding, O son of Pṛithā, is of the Gloom-Mood which, enveloped in gloom, deems lawlessness to be law and all objects to be their contraries. 32

That constancy, O son of Pṛithā, is of the Goodness-Mood by which, as it flags never, one holds to the actions of mind, breath, and sense-instruments under the Rule. 33

That constancy, O Arjuna, is of the Fiery Mood by which one holds to law, desire, and substance in obstinate desire of fruit, O son of Pṛithā. 34

That constancy is deemed to be of the Gloom-Mood whereby a man of ill wit puts never aside slumber, fear, sorrow, despair, and wantonness. 35

Now hear from Me the threefold pleasure, O Bharata-prince, wherein a man has de-

light with constant use and comes to an end of pain. 36

That which at first is as poison and in its ripening is like ambrosia is said to be pleasure of Goodness, born of the clearness of one's own understanding. 37

That which, coming from union of the sense-instruments with the ranges of sense, is at first as ambrosia and in its ripening like poison is known as pleasure of Fieriness. 38

That pleasure which in its beginning and in its sequence bewilders the Self, being sprung from slumber, idleness, and heedlessness, is pronounced to be of Gloom. 39

There is not either on earth nor again in heaven among the gods anything that is free from these three Nature-born Moods. 40

The works of Brahmans, Knights, Traffickers, and Serfs, O affrighter of the foe, are severally distinguished by the Moods sprung from Nature. 41

Restraint of spirit and sense, mortification, purity, patience, uprightness, knowledge, discernment, and belief are the natural Brahma-works. 42

Valour, heroic temper, constancy, skill, steadfastness in strife, largesse, and princeliness are the natural Knightly works. 43

Tilling the ground, herding kine, and trading are the natural works of Traffickers; and the natural work of the Serf is service. 44

According as each man devotes himself to his own proper work does he attain to consummation. Hear how by devotion to his proper work he wins consummation. 45

A mortal wins consummation by worshipping with his proper work Him whence comes the energy of born beings and by whom this universe is filled. 46

There is more happiness in doing one's own Law without excellence than in doing another's Law well. In doing the work assigned by Nature one gets no stain. 47

The work to which one is born he should not forsake, O son of Kuntī, faulty though it be; for all undertakings are involved in faultiness, as fire in smoke. 48

He whose understanding is without attachment, who has wholly conquered self, and from whom longings have passed away, wins by casting-off [of works] to the supreme consummation of worklessness. 49

Learn from Me briefly, O son of Kuntī, how he that has won consummation wins to Brahma, which is the supreme foundation of knowledge. 50

Possessed of purified understanding, restraining self by constancy, forsaking sound and other ranges of sense, and casting aside passion and hatred, 51

haunting the wilderness, eating little, restraining speech, body, and mind, given over to the Rule of meditation, turned everlastingly to passionlessness, 52

free from thought of an *I*, from force, pride, desire, wrath, and possession, without thought of a *Mine*, and at peace, one becomes fit for Brahmahood. 53

Becoming Brahma, he is clear of spirit, he grieves not and desires not; indifferent towards all born beings, he wins to supreme devotion toward Me. 54

By devotion he recognises in verity who and what I am; then, knowing Me in verity, he speedily enters into Me. 55

Doing always all works, making his home in Me, one attains by My grace to the everlasting changeless region. 56

Casting off with thy mind all works upon Me, be thou given over to Me; turned to Rule of the understanding, keep thy thought ever on Me. 57

If thou hast thy thought on Me, thou shalt by My grace pass over all hard ways; but if from thought of the *I* thou hearken not, thou shalt be lost. 58

Turned to thought of the *I*, thou art minded to fight not; but this thy resolve is vain, Nature will drive thee. 59

Bound by thine own nature-born works, O son of Kuntī, that which from bewilderment thou seekest not to do thou shalt do perforce. 60

The Lord dwells in the heart of all born beings, O Arjuna, and with magic makes all born beings spin about as though set upon a whirligig. 61

In Him seek refuge with thy whole soul,
O thou of Bharata's race ; by His grace thou
shalt win supreme peace, the everlasting
realm. 62

Thus have I set forth to thee deepest of
deep knowledge ; ponder upon it in its
fullness, and do as thou wilt. 63

Hear again My supreme word, deepest of
all ; for that thou art exceedingly beloved
of Me, therefore I will say what is for thy
weal. 64

Have thy mind on Me, thy devotion
toward Me, thy sacrifice to Me, do homage
to Me. To Me shalt thou come. I make
thee a truthful promise ; thou art dear to
Me. 65

Surrendering all the Laws, come for refuge
to Me alone. I will deliver thee from all
sins ; grieve not. 66

This thou mayst never tell to one doing
not mortification, to one without devotion,
to one that obeys not, or to one that
murmurs against Me. 67

He who in supreme devotion toward Me
shall recite this supreme secret among My
worshippers shall assuredly come to Me. 68

None of men shall be to Me more accept-
able of works than he ; none shall be dearer
to Me on earth than he. 69

And by him that shall read this lawful
communion of us twain I shall be wor-
shipped with the offering of knowledge ;
thus is My thought. 70

The believing and unmurmuring man that shall but hear it shall be delivered, and win to the happy worlds of the workers of holiness. 71

Hast thou heard this, O son of Prithā, with wholly intent mind? has thy bewilderment of ignorance vanished away, O Wealth-Winner? ” 72

ARJUNA SPAKE :—

“ My bewilderment has vanished away ; I have gotten remembrance by Thy grace, O Never-Falling. I stand freed from doubt ; I will do Thy word.” 73

SANJAYA SPAKE :—

Thus was this wondrous, hair-stirring communion of Vāsudeva and the great-hearted son of Prithā that I heard. 74

By the grace of Vyāsa I heard this supreme secret from Kṛishṇa, the Lord of the Rule, himself reciting his Rule. 75

O king, as often as I remember this wondrous and holy communion of the Long-Haired One and Arjuna, I rejoice time after time. 76

And as often as I remember the exceedingly wondrous form of Hari, great astonishment comes upon me, O king, and I rejoice again and again. 77

Whereso is Kṛishṇa the Lord of the Rule, whereso is the archer, Prithā's son,

there, I trow, are fortune, victory, sure weal,
and policy. 78

*Thus ends the Eighteenth Lesson, intituled
"The Rule of Casting-off and Deliver-
ance," in the Communion of the Blest
Krishna and Arjuna, which is the
Teaching-Book of the Rule, the
Knowledge of Brahma, the
Discourses of the Blest
Bhagavad-Gītā.*

ENDED IS THIS BOOK OF THE SONG

*The present translation of "THE
BHAGAVAD-GĪTĀ" is the work of Mr
L. D. Barnett, M.A., D.Litt., who has
also contributed the Introduction and
Notes.*

BEDFORD STREET,
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NOTES

LESSON I

SUMMARY. — King Dhṛitarāshṭra's charioteer Sanjaya tells Dhṛitarāshṭra what has happened on the field. Before battle was joined, the leader of the Kurus, Duryodhana, discoursed with Drona; then Bhīshma sounded a trumpet-blast, which was answered by the musical instruments of both armies. Thereupon the Pāṇḍava prince Arjuna bade his charioteer, the god Kṛishṇa (Vāsudeva), drive his car forward. There he was overcome by remorse at the thought of the fratricidal struggle into which he and his brothers were about to cast the two armies in order to win their kingdom.

See Introd., §§ 54-56.

v. 1. The "Kuru-field" (*Kuru-kshetra*; see Introd., § 54) is called a "field of Law," *dharma-kshetra*, as being particularly identified with the Brahmanic religion, which seems to have here first reached its complete development; hence it was a country whose religious and social institutions (*dharma*) were models to other lands.

The word *Dharma*, which here and elsewhere may be translated as "law," properly includes the whole sphere of moral and religious duty connoted by the term "caste."

v. 2. Duryodhana's master was the Brahman Droṇa.

v. 3. Drupada's son was Dhṛishṭadyumna.

v. 6. Subhadrā bore to Arjuna Abhimanyu. She was sister of Kṛishṇa.

v. 12. The 'grandsire' is Bhishma, the son of Śantanu and the river-goddess Gangā.

v. 14. The title "Lord of Madhu" or "Slayer of Madhu" (*Mādhava*, *Madhusūdana*) is often given to Kṛishṇa. It is commonly explained from a legend that Kṛishṇa slew a Titan called Madhu. "Pāṇḍu's son" is here Arjuna.

v. 15. *Hṛishīkeśa*, "having upstanding hair," is a title of Kṛishṇa. Probably it refers to some mode of dressing the hair in upstanding locks. Compare the epithet of Paris, *κέραι ἀγλαέ* (Iliad xi. 385), and the line *πλοχμοί θ' οἱ χρυσῶ τε καὶ ἀργύρῳ ἐσφῆκωντο* (Iliad xvii. 52), which indicates horn-like curls pinched up by metal spirals. *Dhanamjaya*, "wealth-winner," is an epithet of Arjuna. *Vṛikodara*, "wolf-belly," is a title of Bhima.

v. 20. The words *pravṛitte śastra-sampāte* seem to mean "the sum of weapons being set forth," i.e. prepared for action; and Ānandatīrtha explains them so. The more natural sense would be "the conflict of weapons having begun"; but this does not suit the situation, for the battle has not yet been opened.

v. 21. *Achyuta*, "not falling," is a common title of Kṛishṇa.

v. 24. *Guḍākeśa*, "having knotted hair," is a title of Arjuna, indicating some fashion of coiffure, perhaps like the Greek *κρωβύλος*; see note on v. 15.

v. 30. *Gāṇḍīva* was the bow of Arjuna, and famous like King Arthur's Excalibur.

v. 31. *Keśava*, apparently meaning "having long locks," is a title of Kṛishṇa; see vv. 15 and 24, notes.

v. 32. *Govinda*, a title of Kṛishṇa, means literally "cattle-finder"; it may however be a vernacular (Prakrit) form of the Sanskrit *Gopendra*, "lord of herdsmen," or *Gopindra*, "lord of herdswomen." The reference is to the pastoral cult of Kṛishṇa.

v. 35. The "Three Worlds," are heaven, earth, and either the atmosphere between them or the nether world.

v. 36. *Janārdana*, an epithet of Kṛishṇa, seems to

mean "folk-disturbing"; perhaps we should compare the Homeric *λαοσσοός*.

v. 42. Indian society is based upon the family and family-worship of departed ancestors, the "Fathers." The householder periodically worships these, offering three bowls of water and three cakes of meal, one to his great-grandfather, one to his grandfather, and one to his father. This rite is the *śrāddha*; if it is neglected, the ancestors' souls become lost ghosts.

LESSON II

SUMMARY.—To comfort Arjuna and encourage him to battle, Krishna sets forth his doctrine. The Self (soul, essential reality in each being) is indestructible, unchangeable, unaffected by physical experience in the cycle of births, a phase of the unchanging Universal Soul; it passes from body to body under the law of predestination, but bodily experiences nowise modify its essence. Therefore it is wrong to regret the sufferings of mortality (vv. 1-30). Besides, a knight must fulfil his caste-duty, and fight; if slain he will win the joys of Paradise, if victorious the joys of earth (vv. 31-37). Let Arjuna then fight, but with unselfishness of purpose (v. 38). This doctrine (namely vv. 11-30) is *Sāṃkhya*; now follows the principle of the *Yoga* (v. 39). The latter cannot appeal to those who are selfishly attached to Vedic rituals and the worldly benefits that result thence, and fetter them to mortality (vv. 40-46). Let Arjuna do religious and social works, but with no thought of gaining benefit thence; this indifference is *Yoga*, a moral elevation above one's works while doing them, which prepares the soul for redemption from the flesh (vv. 47-53). Next is described the condition of profound apathy of body and mind, culminating in understanding of the Divine, which arises from the preliminary exercises of the *Yoga* [the *Kriyā-yoga*], and forms the essential or superior *Yoga* [*Rāja-yoga*].¹

¹ See Introd., § 60.

Death in such a condition is immediately followed by everlasting emancipation of the soul and its union with the Divine (vv. 54-72).

v. 14. Physical experiences, such as pain or pleasure, are the resultants of the contact between the organs of sense (*indriyas*) and their external physical objects (*vishayas*); and the consciousness of them is limited to the physical faculties of *Manas*, *Ahaṁkāra*, and *Buddhi*. The *Ātman* or true Self of the individual is unaffected by them. See *Introd.*, §§ 16 ff.

v. 16. *Nullam rem e nilo fieri*. What exists must have arisen from an existent entity, and cannot lapse into non-existence; both the Self of the individual and the World-Soul with which it is one are essentially existent, and can neither arise from nor lapse into non-being, whereas the phases of physical experience are essentially conditioned by non-being and so are not permanently existent. There is here a reference to passages like the *Chhāndogya Upanishad* VI. ii. 1, which asserts that the original principle of the universe was an absolute unity of existence, and combats the theory that it arose from non-being.

vv. 19-20 are taken almost word for word from the *Kaṭha Upanishad* I. ii. 18-19.

v. 28. The phases of physical existence (*bhūtāni*; 'born beings,') are everlastingly in flux; at one moment a body is absorbed in the indeterminate and infinite sum of Primeval Matter (*Prakṛiti*), at another moment it emerges thence to become an object of cognition, and again disappears into the mass. Only the Self is changeless.

v. 29 is modelled upon the *Kaṭha Upanishad* I. ii. 7.

v. 39. The doctrine of the immortality and immutability of the Self which is here ascribed to the *Sāṃkhya* (and is properly Upanishadic; see *Introd.*, § 65) seemingly does not refer to vv. 31-37, which have no relation to *Sāṃkhya* or Upanishadic psychology, and are here only parenthetical. Verse 38 is also unconnected with it, being an anticipation of the

Yoga theories which now begin. On the latter see Introd., §§ 60 ff.

v. 40. The Yoga is called a "law," *dharma*, because it consists in performing the rule of caste-duty. The "dread" is the fear of continued rebirth.

v. 41. The 'idea' (*buddhi*, 'understanding') of the Yoga is simply loving devotion to the Supreme with the sole object of obtaining union with him. The ritualists, who practise religious ceremonies for the sake of material welfare, are "unsure" in their 'idea' of service, for they are divided into many schools, and their objects are the manifold phases of worldly good; none of the latter however are final or absolute goods (Introd., § 62). These ritualists are the *Pūrva-mīmāṃsā* school, followers of the Vedas (including the Brāhmaṇas), which in our author's age had sunk to their present rank, a mere collection of spells for rites designed to ensure material benefits (Introd., § 2).

v. 44. On "concent," *samādhi*, see Introd., §§ 27, 60.

v. 45. The Vedas, being used as spells for worldly goods, are therefore concerned only with the material world; a man of the Yoga will use them as such only for the benefit of others, and for himself seek no worldly good from them (Introd., §§ 61-62).

The "Pairs" are the sensual perceptions, which are conceived by the mind in terms of an antithesis, viz. as pain and pleasure, etc. "Goodness" is the *Sattva-guṇa* (Introd., § 14).

v. 46. The sense of this obscure and much-disputed passage seems to me to be that a large pool has many uses, the thirsty traveller using it to assuage his thirst, the farmer to water his field, the religious man to perform his baths of purification; and in the same way the Vedas are used by various sorts of men to attain their several objects, the worldly man employing them for rituals to secure his own worldly benefit, and the enlightened sage using them in the same rites, but solely for the worldly

benefit of others. The sage thereby practises Yoga, and secures for himself spiritual grace.

v. 47. Here, as elsewhere, "attachment" (*sanga*) connotes selfish motives.

v. 49. Ritual and social "works" of *dharma* are in themselves lower than the Yogic spirit, which moves the worker to do them entirely without selfish objects. This spirit is "skill in the Rule" (v. 50), for it makes works have no effect in binding soul to birth.

v. 53. If this rendering (which is that of Śankara) be correct, the idea is that of a mind being kept unbalanced by diverse theories of the means and the ends of religious service, which are known only by hearsay, having no written authority (compare xiii. 25). Perhaps however we should translate "held in disharmony by the Word" (*Śruti*, the Scripture or Veda), the allusion being to the notorious discrepancies in the Vedas.

v. 59. Mortification of the flesh in itself (practised without regard to a Deity) may *practically* raise a man above the weaknesses of the flesh; but there still remains in him a potentiality of carnal sin, a relish for the things of the flesh (*rasa*, literally 'taste'). This last infirmity vanishes when after purification of the spirit by the preliminary Yoga he attains in the higher Yoga to a vision of the Divine. Only Yoga sublimated by religious devotion perfects the soul.

v. 70. The influx of rivers does not make the ocean rise, or in any respect change its condition; sense-perceptions, though physically apprehended by the sage, affect in nowise his spiritual calm.

v. 72. "Brahma" is here Vāsudeva, the Absolute, as often.

LESSON III

SUMMARY.—The sheer inaction (*akarma*) which the Sāṃkhyas prescribe is not a true Casting-off (*san-nyāsa*) of Works, or worklessness (*naishkarmya*), and cannot release Soul from Body; for it is physically im-

possible to carry inaction to its logical extreme. The right course is the Yoga—doing Works in the spirit of utter unselfishness that renders them No-Works (vv. 1-8). To such Yoga-Work belongs especially the duty of sacrifice, for on this depends the welfare of living things (vv. 9-16). Such works and such a spirit are meet for aspirants to salvation, even the noblest; for thus is set up a good example for the daily life of common men (vv. 17-21). The Almighty Himself does such work (vv. 22-4). The sage performs the same work as worldly men, but in the Yoga-spirit of combined knowledge, selflessness, and devotion (vv. 25-35). Selfish and sinful activity in the world arises from the spirit of Desire, which must be suppressed in order that the soul be cleansed and enlightened to its own selfhood (vv. 36-43).

v. 3. The two principles (*nishīhā*) of Sāṃkhya and Yoga are not regarded by our author as in opposition. He considers the Sāṃkhya (as he understands it) to be only *theoretically* true. Even a Sāṃkhya ascetic must live and seek a livelihood, be it never so meagre; and these acts constitute Work, and a fetter to the soul, unless they be done in the Yoga-spirit, which makes worklessness (*naishkarmya*) of Works.

v. 5. See Introd., § 14.

v. 8. The "ordained work" of Arjuna is the duty of the warrior-caste, performed in the Yoga-spirit.

vv. 9 ff. See Introd., §§ 61-3.

v. 10. On the "Lord of Beings," *Prajāpati*, see Introd., §§ 3-4. He is here the Demiurge, *Brahman*.

v. 12. Compare the Laws of Manu, iii. 117-8, "After worshipping Gods, Sages, men, Ancestors, and household deities, the householder shall then eat of the remains; he eats sheer guilt who cooks only for himself; this eating of the leavings of sacrifice is the food ordained for good men." The daily ritual of the householder includes the Five Great Sacrifices, viz. to gods (*deva-yajna*), to ghosts (*bhūta-yajna*), to ancestors (*pitri-yajna*), of the Veda (*brahma-yajna*,

viz. recitation of scriptural texts), and to men (*nṛi-yajna*, viz. feeding guests and beggars).

v. 15. *Brahma* in the first instance is probably the Veda, or "Word-Brahma" (*Śabda-brahma*: see Introd., § 62); and secondly it is the Cosmic Spirit or *Jīva-bhūta* (Introd., §§ 66 ff.).

v. 20. Janaka, King of Videha (a Warrior by caste), figures in early legend as a great sage. Our author regards him as an example of Yogic practice, who performed his duties of caste solely for the world's benefit, having himself won to supreme enlightenment.

v. 22. See Introd., § 61.

v. 27. The Soul is temporally bound to Matter, which it cognises in terms of the three 'Moods' or *Guṇas*. In this union Soul is witness to the self-modifications of the latter, which constitute physical experience, and is to some extent involved in them. If it submit itself to the spirit of Ignorance and Desire, Soul interests itself selfishly in this connexion, and thus gathers to itself Works in the technical sense, which fetter it still more closely; but if it remain unaffected by Desire, its union with Matter issues in merely formal works, which really constitute Worklessness, the way of the Yoga. See Introd., §§ 13-22. "Moods dwell in Moods" (v. 28), as being phases of Matter, which properly has no power to modify the nature of Soul.

v. 30. On the "One over Self" (*Adhyātma*), i.e. the phase of the universal Soul which constitutes the individual Self, see Introd., § 68.

v. 33. "Nature" is Matter (*Prakṛiti*), opposed as its body to the particular Soul (Introd., §§ 15, 19-21).

v. 35. Arjuna's "Law" (*dharma*, caste-duty) is that of the Warrior-caste. This verse pithily sums up the spirit of Indian social life.

v. 37. See Introd., §§ 14, 20.

v. 39. There is here and in v. 43 a play upon the word *kāma-rūpa*, which means both "having the form of Desire" and "changing form at pleasure."

v. 42. This verse closely follows the Katha Upanishad I. iii. 10 (compare *ibid.* II. iii. 7). "This" is the Self, *Ātman*.

LESSON IV

SUMMARY.—This doctrine has been revealed in divers times to divers friends of God (vv. 1-3). *Vāsudeva* from time to time incarnates Himself to guide the world to righteousness and knowledge; He maintains the religious and social orders, dispensing worldly weal for worldly righteousness and salvation for enlightened devotion (vv. 4-12). These His works are No-Works, no fetters of Soul, for they are done in divine unselfishness; the wise imitate them (vv. 13-5), doing their works of caste and religion in the Yogic spirit of utter selflessness and devotion that renders them No-Works (vv. 16-22). Chief among these works is Sacrifice. This is performed in many ways, literally and symbolically, according to the worshipper's condition; but if done in the Yogic spirit it always leads to salvation (vv. 23-32). Highest is the Sacrifice of Knowledge, where the soul in the enlightenment of perfect wisdom surrenders itself to the Supreme Wisdom and Love. Knowledge is the surest way to salvation; and it arises from observing the Yoga with loving faith (vv. 33-42).

v. 1. Vivasvat is a minor Vedic deity, who seems to have originally represented the sun. From him was born Manu, the mythical ancestor of the human race. Manu's son was Ikshvāku, the first king of the legendary Solar dynasty.

v. 5. See *Introd.*, § 62. The most celebrated *avatāras* or incarnations of Vishṇu-Vāsudeva are—1. as *Matsya*, the fish that saved Manu from the deluge; 2. as *Kūrma*, the tortoise, on whose back was set Mount Mandara, which the Gods used as a churning-rod to churn the Ocean of Milk and thence bring forth certain deities and precious things; 3. as *Varāha*, the boar, which lifted up the engulfed earth from the

depths of the ocean ; 4. as *Narasimha*, the man-lion, which slew the wicked Titan *Hiraṇya-kaśipu* ; 5. as *Vāmana*, the dwarf, who freed the world from the tyrannical demon *Bali* ; 6. as *Paraśu-Rāma*, who saved the Brahman caste by slaying all of the Warrior race ; 7. as *Rāma* or *Rāma-chandra*, the hero of the *Rāmāyaṇa*, who destroyed the demon *Rāvaṇa* ; 8. as *Kṛishṇa* (Introd., §§ 10, 45-6, 55 ff.) ; 9. as *Buddha*, to lead the sinful to perdition ; 10. as *Kalki*, who is to usher in a Day of Judgment. See Introd., § 61.

v. 6. See Introd., §§ 32 ff., 61, 72.

v. 12. Introd., § 62.

v. 13. The four chief Castes (Introd., § 3) were created for different functions, hence the *Guṇas* or Moods of the Matter whereof they are composed (Introd., § 14) are in different proportions. In the Brahmans, whose office is religion and godly thought, the Mood of *Sattva*, "Goodness," is dominant ; in the Warriors that of "Fieriness," *Rajas*, is chief, and *Sattva* second ; in the Traders (*vaiśyas*) that of "Fieriness" is chief, and *Tamas*, "Gloom," is second ; in the Base (*śūdras*) "Gloom" is chief, and "Fieriness" is second.

v. 24. See Introd., §§ 62-3, and ix. 16. *Brahma* is, besides the Absolute, also the *Veda* and its rites (*karma*, "works") ; and *Vāsudeva* is *Brahma*.

v. 25. The latter half of this verse is obscure. It may be a mere repetition of the thought of v. 24 ; or it may mean that the devotees, while actually performing the rite, identify their sacrifice with *Vishṇu* as *Adhiyajna* (Introd., § 62) and thus symbolically interpret the rite as the identification of the conditioned Self with the Absolute *Brahma*.

v. 26. Some restrain the sense-organs from their several spheres. Others allow the sense-organs to operate in their spheres, and regard their perceptions of the latter as a sacrifice of devotion offered by means of the former. By such offering the works in question are made over to the Supreme by being done in the Yogic spirit.

v. 27. Some, who practise the austerities of an intellectual Yoga, regard all their physical activities as a sacrifice of devotion offered by means of this Yoga.

v. 29. See Introd., § 26. The "offering of upward in downward breath," *i.e.* drawing the breath inwards without expiration, is the Yogic practice called *Pūraka*; the reverse, *i.e.* expiration without inspiration, is the *Rechaka*; repression of both inspiration and expiration is the *Kumbhaka*.

v. 30. Indian science speaks of five breaths—(1) *udāna*, "up-breath," lodged in the neck, and mounting to cause voice; (2) *prāṇa*, "fore-breath," or expiration, in the heart, passing out from the mouth and nose and causing breathing and introduction of food; (3) *samāna*, "conspiration," travelling around the bowels and stomach, and causing digestive fires; (4) *apāna*, "back-breath" or inspiration, passing downwards to the belly and causing its excretions to be ejected; (5) *vyāna*, "circumspiration," traversing the whole body and maintaining its general functional equilibrium. Certain ascetics endeavour to suppress not only the *prāṇa* and *apāna* mentioned in v. 29, but other breaths also (v. 30). The merging of one breath into another (*e.g.* of expiration into inspiration, or of both these into the stomachic breath) is conceived as a "sacrifice" of the merged, while that into which it is merged is its "sacrificial fire."

v. 32. All these forms of sacrifice have authority in the Vedic scriptures, the "mouth of Brahma" (Introd., § 62). The "Sacrifice of Knowledge" (*i.e.* understanding of the unity of self with the Divine; Introd., § 63) is only possible after doing works in the Yogic spirit; practically it is the idea of Rāja-yoga translated into terms of the Vāsudevīk creed.

LESSON V

SUMMARY.—The Sāṃkhya, seeking salvation in inaction, and the Yogins, seeking it in works, both attain it, and thus they are really of the same school. But the way of the Yogin is the nobler and easier

(vv. 1-6). *He discharges the duties of caste and religion as a service of God, in perfect selflessness; and thus [as Kriyā-yoga] they purify his soul and bring him to knowledge and peace [Rāja-yoga], and thence to immediate redemption after death (vv. 7-29).*

v. 6. 'Coming to Brahma' means the attainment of perfect enlightenment in the present life and union of the soul with the Supreme as soon as this life is ended.

vv. 6-12 seem to refer especially to the preliminary Yoga (*Kriyā-yoga*), vv. 13 and 16 ff. to the resultant state corresponding to the *Rāja-yoga*, in which the devotee spends most of his time in ecstasy and ascetic practices, and performs the Sacrifice of Knowledge (see Introd., §§ 26, 27, 69). The border-line between the two states is passed when a man has become perfectly selfless.

v. 9. Both sense-organs and their objects are Matter, and do not affect Soul.

v. 11. The sense-organs of the Yogin are "bare" because, though still in touch with the objects of sense, they are not bound to the latter by selfish desire.

v. 13. The "city" is the body; the metaphor is Upanishadic. The "nine gates" are the eyes, ears, nostrils, mouth, pudenda, and anus.

v. 14. In this verse a doctrine of atheistic Sāṃkhya is put forward that contradicts our author's fundamental theory. From Vāsudeva issue both Matter (Nature, the principle of activity) and Spirit (Introd., §§ 66-70); yet we read here that He does not create the former.

v. 17. By "That" is meant the Absolute Brahma or Vāsudeva (Introd., § 32). "Return" is rebirth after the present life.

v. 19. See Introd., § 60, note.

v. 24. "Extinction" (*nirvāṇa*) is not the goal of our author's school (Introd., § 51); the use of the word is a concession to Brahmaism.

v. 27. The Yogin who has risen through works to the spiritual heights of Rāja-yoga is here described

as practising one of the favourite exercises of the latter. He sits rapt in ecstasy, impassive as to the perceptions of sense, his eyes fixed on the tip of his nose, and with inspiration and expiration in equilibrium (perhaps the suppression of breath described in viii. 10, on which see note).

LESSON VI

SUMMARY.—*To do works of caste and religion in the Yogic spirit [as Kriyā-yoga], is really to be workless, and is a truer “casting-off of works” than the inaction of the Sāṃkhya (vv. 1-2). Such works, by rendering a man perfectly selfless, lift him to a higher sphere of thought and action [the state of Rāja-yoga], where he abides in full realisation of the unity of his personal Self with the Absolute Self, utterly indifferent to the world and the flesh (vv. 3-9), constantly performing in seclusion the ascetic practices of the Rāja-yoga, and thus attaining to the stillness of divine peace (vv. 10-32). This way is not easy; but it is quite feasible (vv. 33-36). And though one should fail through weakness to win to the end of it in his present life, the merit of his effort will abide with him after death, so that after many years of heavenly bliss he shall in future births go through the same course of Yogic progress and advance ever further in each life, until at length he comes to the end, and is redeemed (vv. 37-47).*

v. 1. The “fireless, workless man” is the Sāṃkhya ascetic, who abandons the condition of the householder (who if orthodox keeps up the sacrificial fires) and lives in solitude and apathy.

v. 3. The performance of the works of caste and religion in a Yogic spirit of devotion and selflessness is the proper “means” to “rise on the Rule,” *i.e.* through the *Kriyā-yoga* one becomes qualified for the *Rāja-yoga*. Having risen to this state, one strives

by asceticism to maintain and confirm the stillness of spirit which is the "means" for abiding in it.

v. 5. The metaphor is that of a drowning man being rescued from the water, viz. the ocean of mortal births. Compare xii. 7.

v. 6. The Universal Self assists to salvation each individual personality or self who by realising his selfhood (unity as individual Self with Universal Self) has conquered self (the selfishness of individuality).

vv. 10-15. See v. 27, and note.

v. 11. The *kūṣa* grass (*Poa Cynosuroides*) is largely used in lustratory ritual.

v. 23. A play on the word *yoga*, 'Rule,' which primarily means 'union,' and is here interpreted as meaning 'disunion,' 'severance' (*viyoga*) from pain.

v. 43. "Rule of the understanding" (Yogic discipline of *Buddhi*; Introd., §§ 25-27, 60) seems to be the best translation of *buddhi-yogaṃ* in the text; Śankara renders it "union with understanding."

v. 44. So excellent is the Yoga as a means to salvation, according to our author, that even the mere desire to know it ensures more merit and carries the soul further in future births towards salvation than the practice of Vedic ritual can do.

v. 46. The Yoga, because of the Godward spirit animating it, is more efficacious than mere asceticism, mere knowledge, or mere good works.

v. 47. In its supreme stage the Yoga is the union of the human soul with the divine in faith, love, and knowledge.

LESSON VII

SUMMARY.—The Supreme Being creates the universe from Himself by assuming a twofold Nature or phase of qualified existence; the lower of these Natures is Matter (*Prakṛiti*) in all its grades as analysed in the *Sāṃkhya*, the higher is the "Elemental Soul" (*Jīva-bhūta*) or World-Spirit, the Self informing the universe (vv. 1-6). Thus the Supreme is the essence

of all things, their material and mental substrate (vv. 7-12). Misguided souls, understanding not this mystery, remain in low incarnations (vv. 13-15). The perfectly enlightened worshipper of Vāsudeva follows the Yoga in knowledge and love, and wins eternal redemption; worshippers of other gods Vāsudeva allows to rise in later births to incarnation as gods, whence in time they return to mortal birth (vv. 16-23). Few understand the triple character of Vāsudeva as Absolute Being, World-Soul, and World-Substance (vv. 24-30).

v. 4. See Introd., § 66.

v. 8. *Om* or *Aum* is the sacred syllable regularly prefixed to all religious reading and other religious acts (see xvii. 24). A vast amount of mysticism is associated with it. It is supposed to express the nature of Brahma or Self. Thus the Māṇḍūkya Upanishad begins by saying that *Om* denotes the whole universe, all present, past, and future being, and likewise unconditioned existence; it then proceeds to identify its three constituent sounds (*a*, *u*, *m*) with the planes of existence termed by the Vedāntins *Vaiśvānara*, *Taijasa*, and *Prājña* respectively, and their resultant combination *Om* with the unconditioned Self or 'Fourth.' On sound and ether see Introd., § 18.

v. 12. Introd., §§ 14, 66.

v. 13. The "three existences" are the three phases of material being which consist of the *Guṇas* of *Sattva*, *Rajas*, and *Tamas*.

v. 14. Introd., § 72.

v. 17. Introd., § 60, note.

v. 24. Some misguided men, says our author, regard the Supreme who is the substrate of the universe as essentially material, existing either in a potentially determinable (*avyakta*) or actually determinate (*vyakta*) condition; but in truth He is fundamentally absolute and immaterial (Introd., § 70).

v. 25. Introd., § 72.

v. 29. On the categories of vv. 29-30 see viii 1-4.

LESSON VIII

SUMMARY.—*Vāsudeva* is (1) the Absolute ("That *Brahma*"), (2) the "One over Self" (*Adhyātma*) or individual soul, (3) the power of "Works" (*Karma*), (4) the "One over Born Beings" (*Adhibhūta*) or principle of Matter, (5) the "One over Gods" (*Adhidaivata*) or cosmic Spirit, and (6) the "One over Sacrifice" (*Adhiyajna*) or the Supreme incarnate in bodily form. The observer of *Yoga* comes at once after death to the Supreme *Vāsudeva* (vv. 5-16). In each cosmic period material existences issue from and return to the mass of primal matter; but beyond this is a higher being, the Absolute Spirit of *Vāsudeva* (vv. 17-22). The two ways of the passage of the *Yogin's* soul are described (vv. 23-28).

vv. 1-4. See *Introd.*, §§ 68-69. The word translated as "creative force," *visarga*, means literally *emission*, and is explained by Śāṅkara as *sacrifice*, consisting in surrender of an offering to a deity; compare iii. 10 ff.

v. 9. A verse made up of tags from the *Upanishads*.

v. 10. The individual Soul is supposed to enter the body by way of a suture in the middle of the forehead (*vidṛiti* or *brahma-randhra*, *Introd.*, § 9), from which an imaginary vein or artery called *Suśumnā* runs to the navel, or (according to the older *Upanishads*) to the heart; and through this suture, by way of the *Suśumnā*, the soul passes out again to join *Brahma*. The breath (see note on iv. 30) is mystically connected with the Soul; and it is a *Yogic* belief that if both the expiratory and the inspiratory breath can be forced upwards through the *Suśumnā*, the physical function of breathing will cease and the Soul pass into *Brahma*, either temporarily or for ever. This is meant here by "setting the breath aright midway between

the brows," and in *v.* 12 by "bringing the breath of Self into the head."¹ Cf. *v.* 27, note.

v. 11. Modelled on *Kātha Upanishad* I. ii. 15.

v. 12. The "doors" are the avenues of sense-perception (*v.* 13). In the heart, say the older *Upanishads*, the Self dwells.

v. 13. On *Om* see vii. 8, note.

v. 16. In all the worlds of conditioned being souls pass from one body to another; but having reached the sphere of the Absolute, they are never more born. The "world of Brahman" is the highest sphere of determinate being.

v. 17. See *Introd.*, § 15. Each "day of Brahman" (1000 *mahā-yugas*, or one *kalpa*) is an æon or period in which the universe arises from indeterminate primal Matter into determinate being, and having reached a certain grade of development sinks backwards towards dissolution; then follows a "night of Brahma," of the same length, in which the universe lies in dissolution.

v. 18. *Introd.*, § 70.

v. 23 *ff.* The theory of these verses is set forth fully in the *Chhândogya* (IV. xv. 5 f., V. x.) and *Bṛihad-āraṇyaka Upanishads* (VI. ii. 15 f.). According to the former, the enlightened on dying pass into flame, thence into the day,² thence into the fortnight of the waxing moon, thence into the six months of the sun's northern course,³ thence into the year, thence into the sun, thence into the moon, thence into lightning; and thence the Spirit (*Purusha*) in the Mind conveys them to Brahma, whence there is no return; this is the Way of the Gods. Those whose merit is of works pass into smoke, thence successively through night, the fortnight of the waning moon, the six months of the sun's southern course, the abode of the Ancestral Spirits, the ether, and the Moon; thence

¹ Compare *Bṛihad-āraṇyaka Upanishad* IV. iv. 1-6.

² Time is a physical entity, born of *Purusha* according to the *Muṇḍaka Upanishad* II. ii. 6. Compare *Atharva-veda*, xix. 53-4; and see x. 30, note.

³ The year is divided into two "courses" (*ayanas*), each of which comprises the period between two successive solstices.

they return successively through the ether, the air, smoke, mist, cloud, and rain, whence they are born as vegetation, and thence they enter other bodies according to their merit.

In the colophon the words "Saving Brahma-rule" (*Tāraka-brahma-yoga*) are noteworthy, for *Tāraka*, "saving," is a technical term for a certain kind of intuitive knowledge arising in the course of *Rāja-yoga* (*Yoga-sūtra* iii. 54).

LESSON IX

SUMMARY.—*Vāsudeva* is the absolute spiritual substrate of all existence, moulding the universe of physical Nature or Matter and from time to time incarnating Himself in human shape (vv. 1-10). The misguided know Him not, and sink in the cycle of birth. The wise worship Him in divers ways, and rise to union with Him, knowing Him to be the essence of universal life (vv. 11-19). They who to win their desires observe Vedic rituals rise to paradise, and in time sink again to mortal birth; but worshippers of *Vāsudeva* never lapse thus, but rise higher and higher in their births (vv. 20-25). To Him the humblest offering of faith is acceptable; every deed of social and religious life should be dedicated to Him; thus salvation is to be won, even by the basest (vv. 26-34).

v. 4. Introd., § 66.

v. 6. Wind is in the ether, but its contact is purely mechanical; neither affects the other.

v. 9. Introd., § 61.

v. 12. Compare xvi. 4 ff., xvii. 6.

v. 13. The idea is apparently that enlightened worshippers of *Vāsudeva* assume at least the same physical refinement as the gods (by predominance of the Mood of *Sattva*), and at the end of their present lives most of them rise at least to the paradise of the

gods, whilst the most exalted of them are at once united with Vāsudeva Himself (xvi. 1-6). Those of them that rise to paradise never lapse, but advance in successive births until they also reach Vāsudeva. Apparently *v.* 13 refers to the faithful generally, *v.* 14 to those who serve with ordinary ritual works, and *v.* 15 to those who perform the "sacrifice of knowledge" (Introd., § 63).

The "beginning of born beings" (*bhūlādi*) is technically in the Sāṃkhya the cosmic *Ahaṃkāra* as producing the subtle elements (Introd., § 18).

v. 15. These worshippers contemplate the Supreme either (1) as the universal One, the Whole of existence, or (2) as specially manifested in any phenomenon that they may choose to meditate upon, *e.g.* the sun or moon, or (3) as combining an infinite number of aspects, such as are detailed in xi. 5 ff.

v. 16. Compare iv. 24. The first two terms are *kratu* and *yajna*; Śankara explains them as respectively the offering according to Vedic Scripture (*śrauta*) and that according to tradition (*smārta*). The ritual here mentioned is apparently that of the domestic sacrifices (*pāka-yajna* or *grihya-sthālipāka*) offered in the house-fire, and especially the oblations (*huta* and *prahuta*), in which clarified butter, gruel, grain, etc., are offered to gods and ancestors.

v. 17. "Grandsire" (*Pitāmaha*) is a title of Brahman the Demiurge. On *Om* see vii. 8 (note), on the three Vedas (Ṛik, Sāma, and Yajus) Introd., § 1.

v. 19. The Supreme is "Being and No-Being," *i.e.* He is indeed existent, but His existence as Absolute can only be apprehended by negation of all conceptions of determinate being, even of being itself.¹

v. 20. The "Threefold Lore" is that of the Vedas. The *Soma* is the fermented juice of a mountain-plant (*Asclepias acida*?) largely used in Vedic rituals to

¹ "Not so, not so!—neither gross nor atomic," Bṛihad-āraṇyaka Upanishad IV. iv. 22; compare Taittir. Upanishad II. iv. 9, Kena i. 3, etc. The words "not so, not so!" (*neti neti*) briefly summarise this conception of Brahma.

promote Bacchic ecstasy, and hence playing an important part in Vedic mythology; see further xv. 13.

v. 29. See Introd., § 60, note.

v. 32. Traffickers (*Vaiśyas*) and the servile caste (*Śūdras*) are respectively the third and fourth orders of society (Introd., § 3). They, like women, are "born of sin," *i.e.* they are born in these low conditions because of their souls' former misdeeds.

LESSON X

SUMMARY.—The Supreme primal, changeless, and adorable Being, the source of all phases of determinate existence, is worshipped by the enlightened with the Yoga in love and joyous self-surrender, and brings them to union with Himself (vv. 1-11). Krishna-Vāsudeva enumerates His powers or manifestations as the highest or most essential of the various phases of existence (vv. 12-42).

v. 6. The "Seven Saints" or "Sages" (*maharshis*) are either the group mentioned in the Śatapatha Brāhmaṇa—Atri, Kaśyapa, Gotama, Jamadagni, Bharadvāja, Vasishṭha, and Viśvāmitra—or those in the Mahābhārata—Angiras, Atri, Kratu, Pulastya, Pulaha, Marīchi, and Vasishṭha, to whom the Law-book of Manu adds Bhṛigu, Nārada, and Prachetas or Daksha. The four Ancients are the saints Sanaka, Sanandana, Sanātana, and Sanatkumāra. *Manu* is the generic name for the mythical fathers of the human race; a Manu, attended by seven sages, presides over each *manv-antara* or period of seventy-one *mahā-yugas* (Introd., § 15). Older mythology enumerates seven Manus, viz. Svāyambhuva, Svārochisha, Auttami, Tāmasa, Raivata, Chākshusha, and Vaivasvata, who inaugurated the present age; later writers add seven future Manus.¹

¹ Śankara understands this verse as "the Seven Sages and the four Manus of old," etc., taking the latter as the Sāvarnā-Manus.

Certain saints of mythology are said to be born from the *mind* of Brahman the Demiurge.

v. 13. Nārada is a sage and a sort of Indian Hermes, appearing in legend often as messenger of the gods and specially connected with the lute and music. Asita was father of Devala. Vyāsa is the legendary author of the Mahābhārata and the Purāṇas, as well as other works (Introd., §§ 54 f.).

v. 14. The *Dānavas* (a metronymic, from *Dānu*) are a class of demons opposed to the Vedic gods.

v. 21. In religious literature later than the Vedas there are twelve Ādityas, solar deities apparently connected with the months. The Maruts are a band of Vedic gods associated with the phenomena of weather and especially with storms.

v. 22. The Sāma-veda consists chiefly of texts from the R̥g-veda in musical notation for ritual chanting. The Chhāndogya Upanishad says that it is the essence of the R̥g-veda, and its essence is the *Om* (I. i. 2), and again that it is the essence of the Sun, which is the essence of Heaven (IV. xvii.). Vāsava or Indra—in the Vedas a deity of the atmosphere—is king of the gods. The mind is highest of sense-organs, and intelligence (*chetanā*, *buddhi*) highest of all the determinations of Matter (Introd., § 16 f.).

v. 23. The Rudras (in the R̥g-veda identical with the Maruts) are a group of deities originally associated with the storm; their chief is Rudra, identified in post-Vedic times with the great god Śiva or Śankara, the destructive power in nature. The chief of the elves (*yakshas*) and goblins (*rakshasas*) is Kubera, the lord of hidden treasures, who rules in the fairy city of Alakā. The eight Vasus are said to have Agni the fire-god for their chief (Chhāndogya Upanishad III. vi. 1). Meru is a mythical mountain in the middle of the continent of Jambū-dvīpa (Hindustan); Hindu cosmology asserts it to be the centre of the earth.

v. 24. Bṛhaspati, originally representative of the spirit of prayer (Introd., § 3), came to be regarded as

the chaplain (*purohita*) and preceptor of the gods. Skanda or Kārttikeya, son of Śiva, is the Hindu Mars.

v. 25. On the "Great Saints" see v. 6, note; on the "One Syllable" (*i.e.* *Om*) vii. 8, note. The highest sacrifice is that of murmured prayer (*japa*), as involving no slaughter.

v. 26. On the sacred fig-tree (*aśvattha* or *pippala*, the *Ficus religiosa*, nowadays called *pīpal*) see xv. 1. The Gandharvas are a group of minor Vedic gods, originally associated with the atmosphere; Chitraratha is their chief. Kapila (probably identical with the traditional founder of the Sāṃkhya) is a legendary sage and adept (*siddha*).

v. 27. Uchchaiḥśravas is a mythical horse produced, among other things, when the gods churned the Milk-Ocean to bring forth the elixir of immortality. Airāvata is the elephant of Indra.

v. 28. The Kāma-dhuk or Kāma-dhenu is a mythical cow produced on the same occasion as Uchchaiḥśravas, and gratifying all desires by her milk. Kandarpa is the Indian Cupid, the spirit of sexual desire and union. In the subterranean realm of Pātāla dwell the *Nāgas*, beings with bodies half human and half snaky. Their king is Vāsuki, the lord of all serpents. Another chief of this tribe is Ananta or Śesha (v. 29), the many-headed serpent on whose body Viṣṇu lies during his periodic sleep.

v. 29. Varuṇa in the Vedas is a deity of the sky and guardian of the moral law; later he appears as god of the ocean. Aryaman, one of the Ādityas (v. 21), was in post-Vedic times regarded as lord of the spirits of departed ancestors. Yama, son of Vivasvat (iv. 1), is in the Ṛig-veda ruler over the blessed souls of the righteous dead, and gradually came to be the spirit of death, whose visitation is the wage of sin.

v. 30. Prahlāda was son of the Daitya (Titan) king Hiranya-kaśipu, and devoted to Viṣṇu. To save him from his impious father the god assumed the form of Narasiṃha (iv. 5, note).

The next words contain a verbal play upon *kāla*,

"time," and *kalayati*, "to count." The meaning is rather abstruse. The fundamental conception in counting is that of succession in time. Now in Hindu logic Time is a single omnipresent and eternal *substance* in which all determinate existence is lodged, and the instrumental cause by which the mind is led to formulate the terms "past," "present," and "future," which are the basis of all reckoning.¹ Thus time, not the mind, is the fundamental principle that is at work when we are reckoning, the moving spirit of calculation. See viii. 23, xi. 26, notes.

The king of beasts is the lion or tiger. Garuḍa (Vainateya, or son of Vinatā) is the sacred Brahmany Kite, on whom Viṣṇu rides; in art he is figured as a winged youth with a hawk's beak.

v. 31. Rāma (Rāma-chandra) is the hero of the Rāmāyaṇa. The *Makara* is a mythical fish, somewhat like the dolphin in Greek legend. The Ganges (Jāhnavī, Bhāgīrathī) is the holiest of rivers.

v. 32. On the "One over Self" (*Adhyātma*) see Introd., § 68 f.

v. 33. The syllable A is inherent in all the letters of the Indian alphabets, unless they are specially characterised otherwise; and the character for it comes first among them. Of grammatical compounds the most esteemed is the *dvandva* ("pair") or aggregate of coordinated substantives, as *mātā-pitarau*, "father and mother." On Time, the substance in which the universe is lodged, see v. 30, note.

v. 35. Of the *Sāmas* (verses of the Ṛig-veda in musical notation for chanting; see v. 22, note), the most esteemed are those called Brihat-sāma ("Great Chant"), set in *bṛihatī* metre of 4 feet, containing respectively 8, 8, 12, and 8 syllables. Of metres the chief is the Gāyatrī, of 3 feet, each of 8 syllables; according to the Chhāndogya Upanishad III. xii. 1 f., it typifies the whole universe. The name is especially given to the Sāvitrī prayer recited thrice daily, which

¹ Even the realistic Nyāya and Vaiśeṣika regard Time as "parent of things begotten and seat of the worlds" (see Bhāṣā-parichchheda 44 f.).

runs thus—*tat savitur varenyam | bhargo devasya dhīmahi | dhiyo yo nah prachodayāt*, “let us meditate on the desirable glory of the god Savitri; may he spur on our understanding” (Ṛig-veda III. lxii. 10).

Mārgaśīrsha (the latter half of November and the first half of December) is the first month of the Hindu calendar; and spring (here poetically styled *Kusumākara*, “Blossom-mine”) is the first of seasons.

v. 37. Vṛishṇi is the family name of the Yādava tribe in which Viṣṇu entered into incarnate birth as Kṛishṇa or Vāsudeva. The “Wealth-Winner” is Arjuna. Uśanas is a sage and henchman of Indra in the Ṛig-veda, which styles him *Kāvya Uśanā*. Later he was identified with Śukra, regent of the planet Venus, and preceptor of the demons.

LESSON XI

SUMMARY.—At the prayer of Arjuna, Vāsudeva reveals Himself in all His diverse aspects of godhead at once (vv. 1-13). Overcome with awe, Arjuna bows before Him, describes the divine vision, and salutes the Supreme in a hymn (vv. 14-46). Vāsudeva then reassumes His form as Kṛishṇa (vv. 47-55).

v. 1. See Introd., §§ 68 f.

v. 3. Arjuna wishes to see Vāsudeva’s “soveran form,” *rūpam aiśvaram*, i.e. the various manifestations of divinity wherewith He rules as *Īśvara*, the Sovran, over the conditioned universe. Our author in v. 4 styles this shape *ātmānam avyayam*, “changeless Self,” which is properly a term for God either as absolute and indeterminate spirit or as undifferentiated matter; he uses the adjective *avyaya* with singular looseness.

v. 6. The Aśvins are Vedic gods, divine twins and helpers in need like the Greek Δίδος κόρω.

v. 15. Brahman the Demiurge is in art a four-

headed bearded figure seated upon a lotus; artists of the Vishṇuite persuasion depict the stalk of this lotus as issuing from Vishṇu's navel.

v. 17. The mace (*gadā*), missile disc (*chakra*), and conch-shell (*śankha*) are part of the insignia of Vishṇu.

v. 21. *Sura* is a general term for a god; popular etymology, wrongly analysing the word *asura* ("demon") as *a-sura*, "not-Sura," evolved thence a new word *sura* as the opposite to *asura* (see v. 22).

v. 22. The *Sādhyas* are a group of minor and somewhat colourless gods. The "drinkers of the warm draught" (*īshmapas*) are a class of Manes or spirits of departed ancestors, to whom special libations are offered.

v. 26. Arjuna sees a vision of future events—the warriors who are to die in the present war, and likewise the whole universe, rushing to their death into the mouths of the Deity. For the Deity is likewise Time, the cosmic power that in each æon begets the universe and having raised it to maturity again dissolves it (viii. 17, note; x. 30, note). The war of the Kurus and Pāṇḍavas was ordained to thin the world, as the Trojan war according to Greek legend was ordained to lighten the burden of Earth. In his quality as destructive Time, *Kāla*, the Deity is usually identified with Śiva (Śankara or Maheśvara). The "Charioteer's son" is Karṇa, the bastard son of Kuntī, who fought on the side of the Kurus.

v. 33. Arjuna as an archer is ambidextrous.

v. 37. See ix. 19, note.

v. 39. On Yama see x. 29, on the "Lord of Beings" iii. 10, on the "Grandsire" ix. 17, notes.

v. 46. In his form as Kṛishṇa the Deity has four arms, the usual attribute of a Hindu god in his normal guise.

LESSON XII

SUMMARY.—Which are the better servants of the Yoga—they that worship in complete devotion of spirit and works the Deity as ruling in many forms the created universe, or they that with complete abandonment of works and strict mortification meditate upon Him as absolute being and so win to Him? (vv. 1-4). The way of the latter is too hard for most men to follow (v. 5). The former way leads surely to salvation (vv. 6-8); it may be followed, according to a man's powers, by practising the exercises of the Yogic 'meditation with object' (*samprajnāta samādhi*), or by doing works on behalf of religion, or even works for one's own behoof, if they be done in the spirit of selflessness (vv. 9-12). The indifference, selflessness, and other virtues of the Yogin given over to worship and meditation are described (vv. 13-20).

vv. 1 ff. The distinction here seems to be between the two classes of Yogic meditation (Introd., § 27). The ascetic described in v. 2 and again in vv. 6-7 is the Yogin practising *samprajnāta samādhi*, meditation upon Vāsudeva in some of his many phases as ruler of the created universe; vv. 3-5 refer to one who is in *asamprajnāta samādhi*—"unconscious" reverie upon the Absolute, in which the thought, like its object, is no longer self-conscious and determinate. Unlike Patanjali's Yoga, however, our author here does not regard *asamprajnāta samādhi* as a necessary last step after *samprajnāta*, but treats the two as independent ways to salvation; and he describes the former in a more Brahmaistic vein. See further Introd., § 60, xviii. 50, note.

vv. 8, 9. Arjuna is exhorted to practise the *sam-yama* of the Rāja-yoga in *samprajnāta samādhi*. The words "on Me set thy mind," etc. (*mana ādhatsva, cittam samādhātum*), seem to imply a command to practise *samādhi* in the technical

sense ; "constant labour" (*abhyāsa*) apparently is equivalent to *dhāraṇā* (Introd., § 27).

vv. 10, 11. If unable to perform Yogic *saṁyama*, one does best to devote himself wholly to apostolic works in the cause of religion ; if he cannot do this, he should live as a layman, but do his works in the spirit of selflessness.

v. 12. This is a clumsy paradox. Its object is to shew that the humble layman's selflessness in his daily works ensures salvation not less certainly than the intellectual and moral ecstasy of the ascetic ; and for this there is scriptural authority (*e.g.* *Kaṭha Upanishad* II. iii. 14, "when all loves that have dwelt in his heart are cast out, a mortal becomes immortal, he enjoys Brahma here"). To drive home this lesson an utterly false scale of merit is concocted ; contrast *vii.* 18. *v.* 12 seems spurious.

LESSON XIII

SUMMARY.—*Matter, as physical universe and as individual body, is the dwelling of the Spirit (vv. 1-6). Knowledge is defined (vv. 7-11), likewise the object of knowledge, which is the Supreme Being without condition, indwelling in all the conditions of the universe (vv. 12-18). In the union of Spirit and Matter constituting a living universe, Matter only is active; Spirit, dwelling in Matter, is passively conscious of it, and in proportion as this consciousness begets attachment to Matter Spirit sinks deeper into it; knowledge of this distinction brings salvation (vv. 19-34).*

v. 1. See Introd., § 66 f.

v. 4. "Psalms" (*chhandāmsi*) are Vedic hymns. "Brahma-aphorisms" (*Brahma-sūtra-padāni*) seem to mean the famous *Brahma-sūtra* ascribed to Vyāsa (Introd., § 29). Śāṅkara not unreasonably thinks it refers to rules for learning Brahma such as *Bṛihad-*

āranyaka Upanishad III. iv. 7, and Ānandagiri holds that it includes Vyāsa's Brahma-sūtra as well.

v. 5. Compare this singular list of physical categories with the orthodox Sāṃkhya table in Introd., § 18. The "One" is mind, *Manas*. The "Unshown" (*Avyakta*) is *Prakṛiti*.

v. 12. See ix. 19, note.

v. 13. See Rīg-veda X. xc. 3. So Śvetāśvatara Upanishad iii. 19, "handless and footless, He is swift and seizes; eyeless, He sees; earless, He hears."

v. 14. The Spirit appears as though active in the functions (*guṇas*) of the various material constituents of body—in the determinative function of *Buddhi*, the questionings and desires of *Manas*, the sense-perceptions of sense-organs, etc. (Introd., §§ 17 f.). Really it is passive.

v. 17. The Self in the Upanishads and later is often described as a divine essential light, the source of grosser worldly fires; cf. xv. 12.

v. 20. See Introd., §§ 20 f.

v. 24. This seems to refer to the three schools, (1) Brahmaists, who in the depths of personality find the Absolute Self, *Paramātmān*, by means of the individual Self, *Pratyag-ātman* or *Adhyātma*, (2) the Sāṃkhya, (3) the Yoga.

v. 30. The sage sees that all the products of physical nature arise from and exist in one cosmic Matter, which itself issues from one Absolute Spirit.

v. 31 f. Introd., § 21.

LESSON XIV

SUMMARY.—Material Nature and its activities are explained. To Primal Matter, which itself issues from Him, the Supreme Being communicates the force which thence generates the forms of the physical universe (vv. 1-4). The three phases of energising Matter—"Goodness," "Fieriness," and "Gloom"—are described in their nature and influence upon the associated

Soul (vv. 5-20). The sage is described whose soul has risen superior to all these influences and is prepared for immediate redemption after death (vv. 21-27).

v. 3. The "Great Brahma" here seems to mean primal and as yet undetermined Matter (*Avyakta*, *Pradhāna*, or *Prakṛiti*); see *Intro.*, §§ 14 ff., 66 ff.

v. 6. Matter in the phase of "Goodness" (*Sattva*) suggests to the Soul conceptions of calm, sweetness, and light; the Soul imagines *itself* to be the subject of these ideas, telling itself "*I am happy*," and thus forging for itself the fetter of "attachment of pleasantness." The Soul likewise creates for itself the fetter of "attachment of knowledge," because it tells itself "*I know*," and on the *Sāṃkhya* view this is false, knowledge being a function of *Buddhi* and the other physical organs of thought (cf. xviii. 20). Such knowledge however must be distinguished from the abstract Intelligence or essential Light which is the characteristic of Soul (*Intro.*, §§ 13, 21).

v. 11. See v. 13, note.

v. 18. They in whom the element of *Sattva* has become preponderant are reborn in higher stages of existence (cf. v. 14); those in whom *Rajas* predominates remain on the same plane; those possessed by *Tamas* sink lower.

v. 19. Cf. iii. 27 f., xiii. 20.

v. 20 ff. The idea of a soul passing beyond the *Guṇas* is Yogic. The soul of the Yogin attains to "isolation" (*kaivalya*) when the *Guṇas* of matter associated with it lapse back into their original state of non-manifestation and the Soul rests in itself (*Yoga-sūtra* iv. 33). He is then absolutely "beyond the *Guṇas*." But there is a condition previous to this, wherein the *Guṇas* still project conceptions upon his *Buddhi*. But these are utterly indifferent to him, for the selfish or sensual functions of *Ahaṃkāra*, *Manas*, and the sense-organs have ceased for ever (v. 22). To this condition our author alludes; it leads over to the final state of supreme enlightenment (*Intro.*, § 60).

LESSON XV

SUMMARY.—Under the parable of the Fig-tree is described conditioned existence in the material universe, from which the renunciation of enlightenment conveys the Soul to the Supreme, the primal Absolute (vv. 1-6). From the latter has issued the World-Soul, the essential Light of the Cosmos, manifested in divers phases associated with divers bodies, and passing from one to the other (vv. 7-12); it is the vivifying force of physical and mental life (vv. 13-15). Thus the Supreme is at once Absolute, World-Soul, and essential of cosmic Matter (vv. 16-20).

v. 1. This simile is borrowed from the Katha Upanishad II. iii. 1. The sacred Fig-tree (see x. 26) typifies the eternal *samsāra*, physical existence in which souls are bound to successive bodies. Its upper roots, which rise above the level of the earth, typify *avyakta*, primal matter; its branches typify *Buddhi*, *Ahankāra*, the subtle elements, and other forms of physical being evolved from primal matter; they spread upward and downward, that is, they fill the whole of conditioned life. From them issue as leaves the Vedas, the divine rules for the works of the world (ii. 42, etc.), and as fruits issue works. The general influence of the latter in forming a sequence of fetters to the Soul (passion, hate, etc.) and thus maintaining physical being is typified by the lower roots clinging deep in the earth.

v. 4. The "energy" (*pravṛitti*) is the eternal force by which the Supreme maintains the conditioned universe alternately in actual and in potential being.

v. 6. An echo of Katha Upanishad II. ii. 15 and Śvetāśv. Upanishad vi. 14.

v. 7. See Introd., §§ 65 ff. The World-Soul is here represented as magnetically attracting individual bodies, as the Sāṃkhya *Puruṣa* does (Introd., § 20).

v. 8. This apparently refers to the "characteristic body" (*linga-sarīra*); Introd., § 19.

v. 12. See xiii. 17.

v. 13. On the Soma see ix. 20. In the Rig-veda Soma is the chief and parent of plants; in the Brāhmaṇa period it is identified with the Moon, which is regarded as the Soma drunk by the gods, and which by its essential moisture vivifies all vegetation on earth.

v. 14. The function of digestion is believed in India to be due to an internal fire (see iv. 30). This is styled *vaiśvānara*, "belonging to all men," a Vedic epithet of Agni the fire-god as universally worshipped. The Upanishads mystically identified the fire of the 'inner man' with the cosmic Self. The four kinds of food are those that are respectively masticated, swallowed, sucked, and licked.

v. 15. See ii. 46, note. The "Veda's Ends" (*Vedāntāḥ*) are probably the Upanishads, or perhaps the Āraṇyakas.

v. 16 f. See Introd., §§ 67 f.

LESSON XVI

SUMMARY.—The moral qualities are described which appear in men qualified to rise higher in the cycle of birth and finally win redemption; likewise their opposites (vv. 1-5). The former are the Godlike order, their opposite the Dæmonic; the latter are fully described (vv. 6-24).

See ix. 13, note.

v. 7. "Action" (*pravṛitti*) seemingly means here, as often, the pursuance of religious and moral objects by a course of works, and "inaction" (*nivṛitti*) the pursuance of the same ends by ascetic withdrawal from the works of the world, i.e. *sannyāsa*.

This curious passage is a description, no doubt grossly exaggerated, of the Hindu sceptics (*Chārvākas*

or *Lokāyatas*), who are mixed up, doubtless unfairly, with carnal sinners and persecutors of the faithful.

LESSON XVII

SUMMARY.—The religious principle or faith of persons that perform rituals without orthodox authority is classified according to the three *Gunās* (vv. 1-6). Descriptions are given of the favourite food (vv. 7-10), the sacrifices (vv. 11-13), the ascetic practices (vv. 14-19), and the almsgiving (vv. 20-22) of men characterised by predominance of each of the *Gunās*. The mystic words *Om Tat Sat* are expounded in their relation to works of religion (vv. 23-28).

v. 2. Faith (*śraddhā*) is a dominating physical condition, the resultant of the *svabhāva* or "nature" into which the sum-total of each individual's physical faculties (*prakṛiti*), and especially of his mental faculties, is determined by his experiences up to a given moment (Introd., § 68).

v. 3. The words "according to his condition" seem to be the most correct translation of *sattvānurūpā*, which Śāṅkara glosses as "according to the mental faculties as characterised by certain determinate conformations" (*samskāras*; Introd., § 20). Thus *sattva* here is much the same as *svabhāva*.

v. 9. This seems to be an attempt to find a physical justification for the orthodox rules forbidding the eating of onions, garlic, leeks, etc. The kinds of foods detailed in v. 10 are also prohibited by orthodoxy.

v. 14. "Elder" (*guru*) usually denotes the spiritual teacher, but may also signify parents and others deserving respect.

v. 23. *Om Tat Sat* is an Upanishadic phrase. On *Om* see vii. 8, note. *Tat* is *Tad Brahma*, "That Brahma," i.e. the Absolute (Introd. §§ 9, 32). *Sat* means primarily "existing," hence "true," "good," "happy,"; its negation is *a-sat* (v. 28). Thus *Tat Sat*

is an assertion of the existence of the Absolute. *Om* is uttered over religious works generally, such as reading scriptures. With *Tat*, says our author, the enlightened do their works in unselfishness; that is, they realise the existence of the Supreme, surrender themselves to Him, and so do works with no thought of self. *Sat*, besides being a predication of the Supreme's existence, is also an epithet of such unselfish works, the works of the *Sattva* Mood. Thus *Tat Sat* signifies that such works are a realisation of the spirit of God on earth; compare iv. 24, ix. 16.

LESSON XVIII

SUMMARY.—Should the sage abandon religious rites performed to win certain objects of selfish desire ("Casting-off," *sannyāsa*), or should he perform rites, but with unselfish disregard of their fruits ("Surrender," *tyāga*)? [Desire is altogether wrong; so rites inspired by it must not be done.] Rites prescribed for constant or occasional performance should be observed, but with disregard of their fruits, in faith and dutifulness; such works are of the *Sattva* *Guṇa*, a "surrender," and bind not the soul (vv. 1-12). The instrumental causes (vv. 13-17) and the motives of action (v. 18) are described. Knowledge, act, and agent are classified according to the three *Guṇas* (vv. 19-28) likewise understanding and constancy (vv. 29-35), likewise pleasure (vv. 36-39). The activities of the Castes, as determined by the *Guṇas*, are detailed; each of these, if performed well and with discerning piety, raises the agent further towards redemption (vv. 40-48). In the highest stage of fulfilled duty, perfectly restrained and mortified in sense and spirit, in utter surrender of soul and body, one attains the "state of *Brahma*," communion with the Absolute; then the supreme enlightenment of the Divine Love comes to him, and he enters for ever into union with the Supreme (vv.

49-56). *Krishṇa exhorts Arjuna to follow His law, with a promise of salvation ; Arjuna vows obedience (vv. 57-73). Sanjaya concludes his tale (vv. 74-78).*

v. 1. The title "Keśin's slayer" refers to the legend of the slaying of a monster called Keśin by Kṛishṇa.

v. 2. Rites are either (1) "of desire" (*kāmya*), performed to induce deities to grant a desire of the sacrificer, or (2) "permanent" (*nitya*), e.g. daily sacrifices to gods and ancestors, charity, etc., or (3) "occasional" (*naimittika*), prescribed for certain events. The first class, *as such*, is wholly improper, but is permissible if performed without motives of interest. The others should be done, without motives of interest. This is "surrender."

v. 7. "Binding" seems to cover both the *nitya* and *naimittika* rites.

v. 14. "Agencies" apparently are the sense-organs. The inclusion of Providence or Fate (*daiva*) would seem to destroy the theory of *Karma*, by which every act is the inevitable result of previous acts ; but practically it is ignored, and even confused with the working of *Karma*. These five categories, and most of those that follow, are not found in the *Sāṃkhya*.

v. 20. See xiv. 6, note.

v. 34. Religion or morality (*dharma*, "law"), substance (*artha*), and carnal pleasure (*kāma*) are commonly named as the several objects of man's worldly strivings (*purushārtha*).

v. 41 ff. See iv. 13, note.

v. 45. "Consummation" (*samsiddhi*) seems to mean fitness to enter the higher paths of communion with the Self, the *Rāja-yoga*, described in vv. 49 ff.

v. 47. See iii. 35.

vv. 50 ff. See *Introd.*, § 60.

v. 56. No works that the devotee in these final stages can do affect his soul, for it is already redeemed for ever ; compare v. 66.

v. 59. See iii. 33, v. 14.

v. 61. See *Introd.*, § 72.

v. 66 is known as the *charama-sloka* ("final verse") and regarded as a summary of the whole poem in the school of Rāmānuja. It refers to the idea of "surrender" expounded in xviii. 2 ff., and means that the devotee of Vāsudeva should in act perform the whole of *dharma*, religious and social law, while in spirit renouncing their fruit.

v. 75. On Vyāsa see Introd., §§ 54 f.

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